

श्रीसुबोधिनी Sri Subodhini

Commentary on Srimad Bhāgavata Purāna
by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Ten-Chapters 78 to 84



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॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्री गोपीजनवल्लभाय नमः॥

॥श्री आचार्यचरणकमलेभ्यो नमः॥

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॥ श्री हरिः ॥
॥ श्री कृष्णाय नमः ॥
॥ श्री गोपीजनवल्लभाय नमः ॥
॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

To
Our Beloved Bhagawān

HRI GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA

Beloved of the Gōpis
of
Vraja

“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam

(2-18)

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इस अनुवादके प्रकाशनके अनुष्ठानमें श्रीमंश गुप्ता तथा श्रीमंश गुप्ता समुदायकी तत्पत्ता तथा निहा को भी सभी सुबोधितकिया जा चुकता है। परमात्मा इसे इस तरहके सांस्कृतिक प्रकाशन प्रविष्टिमें भी करता है तदर्थ उत्साह, सर्वविध सुविधा तथा गुण इन्हें प्रदान करे ऐसी शुभकामना।

॥ श्रीहरिः ॥

गोस्वामी श्याम मनोहर

६३, स्वस्तिक सोसायटी,

४ था रस्ता, जुहुस्कीम,

पारले (पश्चिम),

मुंबई-४०० ०५६.

दि. ०५/०४/२००५.

श्रीमद्भागवतसुबोधिनीके आंग्लभाषामें अनुवादकी शृंखलामें
अग्रिम खण्डका प्रकाशन होने जा रहा है यह अतीव हर्षकी बात
है.

श्रीरामनजीने जिस उत्साह और तत्परता के साथ इस अनुवादके
अनुष्ठानमें अपनी निष्ठा और परिश्रम को निभाया है वह सभी
श्रीमद्भागवतसुबोधिनीके प्रेमियोंके लिये हृदयसे भूरिशः अभिनन्दनीय है!
इस खण्डमें सात्त्विक साधन प्रकरणकी सुबोधिनीका अनुवाद प्रकाशित
होने जा रहा है. सभी संस्कृतभाषानभिज्ञोंका इससे महान् उपकार हुआ
है इसमें दो मत हो नहीं सकते.

इस अनुवादके प्रकाशनके अनुष्ठानमें श्रीनरेश गुप्ता तथा श्रीसुनील
गुप्ता बन्धुओंकी तत्परता तथा निष्ठा को भी सभी सुबोधिनीप्रेमिजन
हृदयसे अभिनन्दनीय मानेंगे ही! परमात्मा इनसे इस तरहके सांस्कृतिक
महत्त्वके प्रकाशन भविष्यमें भी कराता रहे तदर्थ उत्साह, सर्वविध
सहयोग सुविधा तथा यश इन्हें प्रदान करे ऐसी शुभकामना!

गोस्वामी श्याम मनोहर

શીર્ષક:

ગોસ્વામી સ્વામી મનોહર

શ્રીમદ્ ગોવિંદ મહાપુરોહિત શ્રીમત્ રામભદ્રાજી મહારાજ પાસે
વાતમળી આદિ સમયકાળે આંધ્રપ્રદેશ પ્રજાસત્તાને મળ-
વાદિવાસનાર્થે મળવા પેઠાજિત ગોવિંદરાયને અવસ-
ર્ગીન-સમયાર્થે (૨૦) કરોડ મહાવૃત્ત રાખેલા છે.

ઉપરોક્તનાં ઉપનિવૃત્તિ-વન-મહેસર્ગી પરજી
શ્રીમદ્ ગોવિંદ મહાપુરોહિત મહા-કિર્તી, સ્થાનપત્ર-કલિ-
મસતર-કેશવગુરુ-કિર્તી મહા મુલ્ય નવા અમલ રૂપી
દેવ લીલાનાર્થે ગોવિંદને રૂપે લેવાલું છે.

મહાપુર શ્રીમદ્ ગોવિંદ મહારાજ, કાલપ, કુટિ-સુદ-
રૂપી મહાકાળે મહાદેવના મહા પુત્રના સર્વ
શ્રીમદ્ ગોવિંદ મહાપુરોહિતને સંભારે છે. આર આર રૂપે
જે કુલનાં શ્રીમદ્ ગોવિંદનાં કાળનાં નવા મહા
ગીનાર્થે પ્રજાસત્તાને કાળનાં નવા રૂપે ગોવિંદ
કાલી નવા મહા

૬૩, સતીક સોસાયટી, પીપ્પા રોડ, ન્યૂ સીટી,
મુંબઈ ૪૦૦ ૦૫૬. ફોન: ૬૨૪૪૩૨૬

"ગોસ્વામી"
મહાપુ શ્રી વસન્તકર્ણ મર્મ, નવમહાર, વિરમગઢ, ૨૦૫૮૦૨

ગોસ્વામી શ્યામ મનોહર

મદાપુર, ૧૯૫૩ એર હરિજનવાસી, મુલ્યવંશિતોના
પણરૂપે તથા ગૌરવપૂર્ણ નામો વિરોધ, જો કોઈ
સાંસ્કૃતિક અને સમાજ હિત છે. કદી નર
ગીતવંશિતોના અભિમાનપૂર્ણ ની સારાના
પણરૂપે જો ગીતવંશિતોના નામો મુલ્યવંશિતો
ને મુખ સાંસ્કૃતિક સમાજ હિત છે.

૧૯૫૩ એર મુખ, સંગીતગીતવંશિતો, કદી પૂર્ણ
સમાજ, સમાજના પાસે, મુલ્યવંશિતો
કદીવંશિતો નામોના પાસે ગીતવંશિતો
ની ગઈ છે.

અભિમાનના નામો પદો તથા કદીવંશિતો
કદીવંશિતો કદીવંશિતો, કદીવંશિતો કદીવંશિતો
કદીવંશિતો કદીવંશિતો કદીવંશિતો; તથા કદીવંશિતો
કદીવંશિતો કદીવંશિતો ની પદો પદો કદીવંશિતો
કદીવંશિતો કદીવંશિતો કદીવંશિતો કદીવંશિતો
કદીવંશિતો ની કદીવંશિતો.

૬૩, સ્વતંત્ર સોસાયટી, વીજ રસ્તા, ગુરુ સ્થાન,
અમદાવાદ ૪૦૦ ૦૫૬. ફોન: ૬૧૪૩૨૬

"અહેલ"

મહાત્મા શ્રી વલ્લભાચાર્ય માર્ગ, નવરાત્રી, કિશનગઢ, ૨૦૫૮૦૨

गोस्वामी श्याम मनोहर

गोखामी श्याम मोहर

[illegible]

६३, स्वस्तिक सोसायटी, चौथा रस्ता, जुहू स्त्रीम,
बम्बई ४०० ०५६. फोन: ६१४४३२६

महाप्रभु श्री वल्लभाचार्य मार्ग, नयाशहर, किशनगढ, ३०५८०२

॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्मि-
आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्व के मनन-निदिध्यासनार्थ अथवा
पौराणिक भगवतत्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्वपूर्ण
ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण
में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति
तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान के रूप में निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों
के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को
स्वीकारते हैं, और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भगवद्गीता के
अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रों के अनुसार तथा सूत्रार्थ भागवतानुसारी
करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा
जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं।
इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो
भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध
होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों
स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायों के तात्पर्यकी विवेचना
भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप
में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते
हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम,
द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार
अध्यायों तक लिखी जा सकी।

प्रस्तुत आंग्लभाषामें भाषानुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्पृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ में संवृत नहीं कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषुधर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमार्गीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्त्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिरि यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्ठाशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नहीं पाती।
किमधिकम्.....

दिसम्बर ५, २००२

गोस्वामी श्याम मनोहर

मुंबई

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purana.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēsika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWAMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,



mathe Rangaramanuja Mahadesikaya Namaha
mathe Srinivasa Ramanuja Mahadesikaya Namaha
mathe Vedantha Ramanuja Mahadesikaya Namaha
mathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Basyakara Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabhyam Namaha

**SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM**

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
Phone : 0431- 432379

Camp : **Madras**
Date : **23/12/2002**

॥ श्रीमुखम् ॥

राधारमणवृन्तान्तं कृष्णवल्गुभयोषितम् ।
अल्लैरिवरमणारुयेन भाषाभैदेन सुन्दरम् ॥

भगवदुण्लीलाविलासदर्पणभूतस्य भागवतस्य
रसाधायकं व्याख्यानं श्रीकृष्णवल्गुभाष्येण मधुरया
रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन अकिञ्चन
-नेन निदुषा तादृशमेव कृतम् । सरसभाषाङ्गीली सहृदय
हृदयैरेव पठनेनैव लभ्यते । अरुच्यग्रन्थकर्तुः फलभूतेशाः
भगवदनुग्रहसाहितपाठकप्रमोददावेति नारयणस्मृतिपूर्व
निरमासि।

नारायण! नारायण!! नारायण!!!

ॐ नमः श्रीगुरुभ्यो नमः
श्रीरङ्गः शङ्करः शङ्करः शङ्करः

With blessings and best Wishes

Sri Ranga Ramanuja Yati

Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Beshyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

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॥ श्रीमुखम् ॥ (Srimukham - Blessings)

Divine Leelas of Radha Ramana as graced by Krishna Vallabha beautifully portrayed by Ramana in a different language

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

॥ SRI HARI ॥

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gñāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystallly spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

Preface

-SRI HARI-

Saprēma Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgavāta Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periashramam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunilji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life, This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we, see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhata and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhata, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhata, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardhā, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udipi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord – through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestion of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedār-nāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Achārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhadās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; "It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things". He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through one's own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgavatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tika" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

. Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, **"to have absolute faith in our Lord alone"**. "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. **This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit**".

N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek, whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.



RADHA & KRISHNA

Photo Courtesy - Ms. Pushpa Raju and Shiela Arts Gallery, Chennai

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्री भागवतं-दशमस्कन्धं - अष्टसप्ततितमोध्यायः

CHAPTER 78, CANTO 10,

SRI BHĀGAVATAM.

बलभद्रस्य सत्कीर्तिरध्यायद्वितयेन हि ।

निरूप्यते ऋषिप्रोक्ता येनासौ सुस्थिरीभवेत् ॥१॥

KĀRIKA 1 Meaning: "The auspicious "fame" of Shri Balarama, as told by the noble sages, is being described in 2 chapters. The sages have praised the "fame" of Shri Balarama, through which, Shri Balarama's "fame" will get established, very firmly, in this world."

तीर्थाभिषेकाद् यज्ञाच्च ज्ञानस्याप्युपदेशतः ।

कीर्तिर्जातानुभावाच्च माध्यस्थ्याच्चेति वर्ण्यते ॥२॥

KĀRIKA 2 Meaning: Fame gets progressed and increased, through the "anointing" by holy waters, through the performance of "sacrifices", through one's own glory (prowess) and through the "Upadesa" (instruction) of "Jnana" (spiritual knowledge). At the time of the fight between Bheema and Duryodhana, Shri Balarama acted as the "umpire". At this time also, Shri Balarama, ruled and properly determined the "truth" and told "both of you have the same strength". Duryodhana was the son-

in-law of Shri Balarama. Even then, Shri Balarama did not take the side of Duryodhana. Due to this determination of "truth and justice", Shri Balarama's fame spread, far and wide. This is being described."

विजयोयं यथा रामस्ततोऽध्याये निरूपितः ।

रामस्य कीर्तिरूपे च तद्भ्राता च तथाविधः ॥३॥

KĀRIKA 3 Meaning: "In the chapter, in which the "fame" of Shri Balarama has been described, the story of Dantavakra also has been described. The reason for this is, like Shri Balarama is a "servant" of our Lord, Dantavakra also is a "servant" of our Lord! His brother Vidoorata was also a devotee of our Lord. Shri Balarama is a great devotee of our Lord. Hence, the singing of his "praise", is really the praising of the glory and fame of our Lord only." (Shri Balarama is the incarnation of "Aadisesha" serpent and Dantavakra was earlier "Vijaya" – the gatekeeper of our Lord at Sri Vaikuntam).

अतो भगवतो भृत्यास्त्रय एकत्र रूपिताः ॥३१/॥

तत्र प्रथमं भगवतः क्रियाशक्तिसमाप्त्यर्थं दन्तवक्त्रं वधो निरूप्यते। दन्तवक्त्रस्यापि भगवत्सेवकत्वात्तन्मुक्तिश्च भगवत्कर्तव्येति अवतारप्रयोजनत्वेन निरूप्यते, पूर्वाध्यायान्ते दन्तवक्त्रं समागतं इत्युक्तं तत्किमर्थं केन प्रकारेणेति विस्तरेण निरूप्यते।

KĀRIKA 3 ½ Meaning: "All the three, were devotees of our Lord Sri Krishna. Hence, the description of these "three devotees" has been done in one place only."

In the first instance, the killing of Dantavakra has been described. This is to enable our Lord to "end" His "power of action" (Kriyasakthi) with this "action" only. Now, onwards, our Lord will not complete any of His tasks, through His own "power of action". Dandavakra

also is our Lord's devotee. Hence, our Lord desired to bless Dantavakra with "Moksha" or liberation. THE MAIN PURPOSE OF OUR LORD'S INCARNATION IS TO BLESS EVERYONE WITH "MOKSHA" OR LIBERATION. This is being described.

In the previous chapter, towards the end, the "coming" of Dantavakra has been referred to. Why did he come there, at that time? In what way, did he come? This is being described here, in detail.

श्री शुक उवाच -

शिशुपालस्य शाल्वस्य पौण्ड्रकस्यापि दुर्मतिः ।

परलोकगतानां च कुर्वन् पारोक्ष्यसौहृदम् ॥१॥

VERSE 1 Meaning: "Sri Sukadeva said, "On the killing of Sisupaala, Saalwa and Poundraka, with a view to express his friendship, in their absence, the evil-minded Dandavakra came there."

श्रीसुबोधिनी: यथा पत्नी भर्तृनिमित्तं प्रवृत्ता तन्मरणे स्वयमेव म्रियते तथा शिशुपालाद्यर्थं तन्मित्रम्, अयमपि जानन् मरणार्थमेवाऽऽगतः, न ह्यस्मिन्मृते तेषामुपकारो भवति तथापि दुर्मतित्वात्तथा कृतवान्। तत्र शिशुपालो राजसः, दन्तवक्त्रस्तामसः पौण्ड्रकः सात्त्विकः, एवविधा बहव एव अपिशब्देन संगृहीताः। पतिव्रता च दुर्गतिं प्राप्तानामुद्धारार्थं म्रियत इति चेत्तत्राह परलोकगतानामिति। तेषां भगवद्धस्तेन मरणात् परलोकः सिद्धः। चकारादगतानामपि मुक्तानां वा। सौहृदं हि तैर्ज्ञातं तेषां सुकृतं भवति। प्रकृते तदभावेपि कृतवानित्याह पारोक्ष्यसौहृदमिति ॥१॥

SRI SUBODHINI: Like a chaste lady, with a view to express the love to her husband dies, in the same funeral pyre, after the death of her husband, in the same way, Dantavakra also, with a view to openly show his friendship with Sisupaala and others, who were all killed

by our Lord, came there, only to "die" (i.e. to get killed). Though, by his own death, nothing good will ensue for the "dead friends", being a foolish person of a wicked intellect, he acted in this way. Of all the dead persons, Sisupaala was "Rajasik"; Dandavakra was "Tamasik", and Poundraka was "Satwik". A true chaste lady dies along with her husband, with a view to save her husband from a "bad" fate! Hence, it would seem, that Dantavakra had also come now, to die for the sake of his friends who had already reached their new "abodes" (Paraloka). These "friends", in fact, had not attained any bad "fate" at all. But, as they were all killed through the holy hands of our Lord, their stay in the "other world" had become certain! The word "Cha" (and) has been used, to indicate, that those, who had not yet gone to the "other world", or those who have been already "liberated", have known only "good friendship" and that all these, who have been blessed by our Lord, will only experience good tidings of a kind and Divine fate! Thus, although, all these persons, who were killed by our Lord, did not require Dantavakra's "help", he came there only to "die"! Due to this reason, it is said, that, he was eager to show that his friendship is very strong, even in the absence of his friends, and he would discharge his "duty" of a true friend, although "in absentia".

Through the next verse, the "way" of his coming is described.

एकः पदातिः संक्रुद्धो गदापाणिः प्रकम्पयन् ।

पद्भ्यामिलां महाराज महासत्त्वो व्यदृश्यत ॥२॥

VERSE 2 Meaning: "Alone, this very strong and evil-minded Dantavakra, came there on foot, having

taken a mace in his hand, making the ground tremble with his feet, with intense anger."

श्रीसुबोधिनी: मरणमेव चेद्वाञ्छितं किं सहायेनेत्येकः। तत्रापि पदातिः। क्रोधाभावे पलायनं च स्यादिति संक्रुद्धः। निकटे गदया युद्धं भवतीति शीघ्रं मरणपर्यवसायी। तथापि भगवान्नमारयिष्यतीत्याशङ्क्य मारणार्थमिलां पदभ्यां प्रकम्पयन् इत्युक्तम्। महाराजेति तादृशो हन्यत इति बोधितम्। महासत्त्व इति तस्य युद्धार्थं प्रवृत्तौ साहसम् ॥२॥

ततो भगवान् धर्मयुद्धमेव कर्तव्यमिति स्वयमपि तथाविधो जात इत्याह तं तथायान्तमालोक्येति।

SRI SUBODHINI: When he desired to "die" only, then what is the necessity to take one's associates or helpers also? Hence, Dantavakra went alone only. In fact, he went on his foot! If he did not have the intense anger in his mind, he might have returned back. But it is said, that he had come with great anger. Hence, he thought that returning back was useless. He brought a mace in his hand. As "death" can only take place, quickly, when a fight ensues very near to "each other", he came there, near to our Lord. Even then, our Lord did not kill him! Hence, he made the earth tremble, with the stamping of his feet and came there. "Oh king!" — through this addressal, it is indicated, that our Lord does not kill even these type of "misbehaving" persons. Dantavakra has been referred to in this verse, as being "very strong", and due to this only, he had got ready to fight!

Later, our Lord thought, that he should fight with Dantavakra only on the basis of "Dharma" (righteousness), i.e. not through His "supernatural" capacity. Hence, the Lord also took a "similar" stand like Dantavakra — as per the following verse.

तं तथायान्तमालोक्य गदामादाय सत्वरः ।

अवप्लुत्य रथात्कृष्णः सिन्धुं वेलेव प्रत्यधात् ॥३॥

VERSE 3 Meaning: "On seeing Dantavakra coming like this, our Lord got down, swiftly, from His chariot, took out his mace and stopped him (from moving further); like the banks stop the waves of the ocean."

श्रीसुबोधिनीः सत्वर इति आगमनेन तस्य क्लेशाभावार्थमुक्तम्। अवप्लुत्येति, दर्शनानन्तरं न कोऽपि विलम्बः कृत इति वक्तुं रथादुत्प्लवनमुक्तम्। यतः कृष्णः कालरूपः। अतः सर्वयादवमारणार्थं प्रवृत्तं सिन्धुं वेलेव प्रत्यधात् प्रतिधानं कृतवान् ॥३॥

शीघ्रं भगवति समागते कदाचिद्भगवान् शाल्वस्य अयं पदातिः कश्चिदिति अवहेलया मुक्तिं न दद्यादिति स्वप्रयोजनप्रवृत्तिस्वरूपाणि निर्दिशति गदामुद्यम्य कारुष इति।

SRI SUBODHINI: There was no trouble for Dantavakra for his coming to our Lord. Our Lord saw him, and He did not delay, even for a moment to act! It is said, that the Lord got down, from His chariot, after seeing him — as our Lord Sri Krishna, represented (symbolized) the factor of "time" (Kaala = death). Hence, He stopped Dantavakra, who was eager to undertake the destruction of all the Yadavas — like the banks of an ocean stops the waves of the ocean!

Our Lord also came down, fast. Dantavakra did not want our Lord to grant him "Moksha" (liberation), thinking that he was also a "footman" of the deceased Saalwa! Hence, through the next verse, he explains the purpose of his coming, and about himself!

गदामुद्यम्य कारुषो मुकुन्दं प्राह दुर्मदः ।

दिष्ट्या दिष्ट्या भवानद्य मम दृष्टिपथं गतः ॥४॥

VERSE 4 Meaning: “The “proud” Dantavakra, raised his mace and began to tell our Lord, “It is very good, that You have come into my sight.”

श्रीसुबोधिनी: स हि करुषदेशाधिपतिः। मुकुन्दं मोक्षदातारम्। गदामुद्यम्य स्वाधिकारं प्रदर्शयन् द्वारपालकत्वं वा ख्यापयन् उत्तमाधिकारी, स्नेहेनैव सायुज्यं प्राप्तुं योग्यः विरोधेन प्राप्तुमिच्छतीति दुर्मदः। अत एव विरुद्धमाह दिष्ट्या दिष्ट्येति। एतावानर्थः उभयत्रापि तुल्यः। मम दृष्टिपथं गत इति यदेतन्मम भाग्येन यस्तु मनोरथप्रकारेणान्विष्यते स जात इति ॥४॥

आत्मानं स्थापयन् भगवत्संबन्धमाह त्व मातुलेय इति।

SRI SUBODHINI: Dantavakra was the king of Karusha state and he began to say to our Lord “Mukunda” (i.e. the Lord, who gives “Moksha” or liberation). With a view to show his authority, or with a view to reemphasize (i.e. claim) his “status”, as the “gatekeeper” of our Lord (at Sri Vaikuntam), he was eager to declare his “authority”. In fact, he was entitled to get the liberation of “union” (Saayujya) with our Lord, through their “mutual love” only! But he was, now intoxicated with “pride”, and he came before our Lord, raising his mace. From this action, we can realize, that at the present moment, he had no “love” for our Lord, and he wanted to attain “union” with our Lord, through “hatred and enmity”. Hence, he began to utter very “opposing and harsh” words. “Due to my luck, You have come on to my path and my vision. I was, in fact, waiting to get this opportunity, searching for the same eagerly, all this time. Now that You have come before me – this is indeed my great luck!” – So said Dantavakra, to our Lord!

Explaining, his origin, Dantavakra described his “relationship” with the Lord, through the next verse.

त्वं मातुलेयो नः कृष्ण मित्रधुङ्भां जिघांससि ।

अतस्त्वां गदया मदया मन्द हनिष्ये वज्रकल्पया ॥५॥

VERSE 5 Meaning: "Oh Krishna! You are my uncles' son! You are also the enemy of my friend! Oh dull-witted fellow! You are desirous of killing me. Hence, I will kill You, with this "Vajra" like mace!"

श्रीसुबोधिनीः नोस्माकं शिशुपालादीनाम्, मातुलेयः सुतरां नोस्माकम्। कृष्णेति स्नेहात्संबोधनम्। मित्रधुगित्युपालम्भः। वस्तुतस्तु कृष्णमित्राणि द्रोघीति सर्वसखा शिक्षक इत्युक्तम्। अत एव मां जिघांससि। अहमपि कृष्णमित्रमिति अपराधव्यतिरेकेण न मारयिष्यतीति प्रथममहमपराधं करिष्यामीत्याह अतस्त्वां गदयेति। अमन्देति छेदः। हनिष्ये प्राप्स्यामि। गदया सुषुम्णया। वज्रकल्पया। यथा वज्रेण वृत्रस्त्वां प्राप्तवान् ॥५॥

SRI SUBODHINI: "You are the uncle's son of Sisupaala and in this way, mine too!" The addressal of our Lord as "Krishna" has been made out of his "love" for our Lord! (Due to his "eternal" relationship as the "gatekeeper" of Sri Vaikuntam). He has also castigated our Lord as an enemy of his friend. The real inner meaning of these words is, "Krishna is the friend and teacher of everyone!" That is why, "You are killing me. I am also a friend of You! You, of course will not kill, without any offence on my part. Hence, I will now, firstly, commit an offence against You, and for this sake, I will attack You with a "Vajra type" weapon (mace). Like through the "Vajra" weapon, the demon Vrithra had attained You (after being killed by Indra), I will also attain You! If we use the word "Amanda" in place of "Manda" (by rearranging and breaking the words), then the meaning will be "Oh Wise One i.e. You know everything!"

तर्हानृण्यमुपैम्यज्ञ मित्राणां मित्रवत्सलः ।

बन्धुरूपमरिं हत्वा व्याधिं देहचरं यथा ॥६॥

VERSE 6 Meaning: “Oh foolish one! The one who loves his body also puts efforts to destroy the disease, which may get originated in him. Then only, he becomes healthy. In the same way, I too, will destroy the “disease” in the form of You, who is my relative, due to the love I have for my friend! Then only, I will be relieved of the “debt”, which I owe to my friend, and become happy and “healthy”!”

श्रीसुबोधिनी: एवं सति ‘तत्रानृणो भूतबलिं विधाय’ इतिवत् मित्राणामनृणो भविष्यामि। यतोऽहं मित्रवत्सलः त्वं वा अमित्रवत्सलः दैत्येष्वपि कृपाकरणात्, मित्रवत्सलो वा सर्वेषामेव मित्रत्वात्। किं कृत्वा अनृणो भविष्यसीत्याकाङ्क्षामाह बन्धुरूपमरिं हत्वेति। बन्धुरूपो देहः बन्धो रूपमिव रूपं यस्य हितकर्तृत्वात् वस्तुतस्त्वरिः ‘सृष्टास्य बीजम्।’ इति न्यायात्। नन्वात्मतया स्वीकृतः कथं मारणीय इति चेत्तत्र दृष्टान्तमाह व्याधिं देहचरं यथेति। अयं स्तुतिपक्षो व्याख्यातः। निन्दापक्षस्तु स्पष्टः। बन्धुरूपं मातुलपुत्रत्वात् मारकत्वादरिम् ॥६॥

SRI SUBODHINI: As a human being gets free of the “debts” through the offering of “oblations” to the various “elements”, I also will get freed of my “debts”, which I owe to my friends, because I am very fond of my friends. You are fond of your non-friends too, as You often show your compassion even on the “demons”! In this way, You, too, are fond of your friends. You never regard anyone as an enemy to You! Everyone is treated by You, as your friend only. If the Lord were to ask Dantavakra, as to how he will get freed of his debts?, Dantavakra, replies by telling that, “this body of ours is like our own relative! — as it is useful to

us!, and gives us various benefits! In reality, however, it is really our “enemy”, as we have accepted this “body” as our own!” To this question, as to how this body will get destroyed, Dantavakra gives the answer through an example. Like a disease, which gets originated in the body is destroyed, in the same way, if the enemy, who has been accepted by oneself as one’s own, through attachment, were to give “sorrow and unhappiness”, then, it is necessary to destroy this also. In this, both “praise” and “condemnation” are referred to. Because the Lord was his uncle’s son, he is the “relative” and due to the Lord being the “killer”, He is considered as an “enemy” too!

एवं रूक्षैस्तुदन्वाक्यैः कृष्णं तोत्रैरिव द्विपम् ।

गदया ताडयन्मूर्ध्नि सिंहवदव्यनदच्च सः ॥७॥

VERSE 7 Meaning: “Like through the “Ankusa” (prod — the iron stick used to control the elephant, with a curved tip) an elephant is made to feel the pain, in the same way, Dantavakra made our Lord feel the “pain” through very cruel and harsh words. Then, he attacked our Lord Sri Krishna’s head with his mace, and later “roared” like a lion.”

श्रीसुबोधिनी: निन्दायां रूक्षता। तुदन् मर्मभेदं कुर्वन्। कृष्णं तुदन्निति स्तुतौ स्वदोषं दूरीकुर्वन्। तोत्रं अङ्कुशपृष्ठभागस्तेन यथा अग्रे गमनार्थं प्रेर्यते द्विपः एवं कृष्णोऽपि शीघ्रं कर्तुं मारयितुं मृत्युं वा दातुं प्रेर्यत इति। एवं वाक्यापराधं कृत्वा कायिकापराधं कृतवानित्याह गदयेति। मूर्ध्नि समीपे सुषुम्णया ब्रह्मरन्ध्रभेदनं वा, ततः सिंहवदव्यनत्। आत्मानं कृतार्थं मन्यमानः यतः स पूर्वोक्तप्रकारेण भक्तः शूरो वा ॥७॥

SRI SUBODHINI: When “condemnation” is done, the words used are usually harsh and cruel! It appears

as though, Dantavakra was trying to shatter our Lord's vital parts of His body, through these words of "abuse"! It also appeared, that through this condemnation, he was destroying his own sins and blemish, as this "condemnation" was of the type and kind of a "praise" of our Lord. Like the "Ankusa" (prod) is used by the mahout to make the elephant walk faster, in the same way, Dantavakra desired, that the Lord too should get ready, very quickly to kill him! Hence, he hurled abuses, so that, the Lord will act quickly. In this way, he committed the "offence", through his words, and he got ready to commit the "offence" through his body by attacking the Lord, with his mace, on the head, near the vertebrae column or he shattered the "entry point of Brahman" (Brahmarandram) on the head. Later, he began to roar like a lion. The reason for these actions was, that he considered himself, as having become "fulfilled" (as he will be very soon blessed by our Lord to get back to Sri Vaikuntam), as he was a "devotee" of our Lord and a "great warrior", as explained earlier.

गदया निहतोप्याजौ न चचाल यदूद्वहः ।

कृष्णोऽपि तमहन्गुर्व्या कौमोदक्या स्तनान्तरे ॥८॥

VERSE 8 Meaning: "Even though attacked by the mace, our Lord, who is the foremost of all the Yadavas, did not get perturbed. Our Lord Sri Krishna, attacked Dantavakra, with His very heavy "Kaumodaki" mace, on his chest."

श्रीसुबोधिनी: एतावता स्वकृतकृत्यता जातेति गदया निहतो वा आजौ क्रोधे भवतीति प्रहारस्य क्रूरत्वं दर्शितम्। यदूद्वह इति यादवलीला स्वीकृतेति तथा वर्ण्यत इत्यर्थः। एवमपराधं तस्योक्त्वा ततोऽपराधशान्त्यर्थं भगवतः कृपायाह कृष्णोऽपीति। गुर्व्येति साधनमाहात्म्यम्। कौमोदक्येति

स्वकीयया प्रसिद्धया। तेन मोक्षः सुप्रसिद्धः। तत्रापि स्तनान्तरे, यथा जीवस्य निर्गमने षट्चक्रभेदनक्लेशो न भवेत् ॥८॥

ततो यज्जातं तदाह गाढनिर्भिन्नहृदय इति।

SRI SUBODHINI: Dantavakra felt very highly "fulfilled", through these actions! Perhaps, his intention was to make the Lord get angry, through his attack on Him! This would also explain, that the blow through the mace, was very hard! By calling our Lord, as the "scion of the Yadu clan", Dantavakra has indicated, that our Lord Sri Krishna has now chosen to enact His Divine Leelas as an "Yadava". In this way, after explaining his "offence", for the mitigation and removal of his "offence", the glory of our Lord's "compassion" is being described, by telling, that our Lord Sri Krishna also, attacked Dantavakra, with His famous "Kaumodaki" mace. This mace is referred to as "very heavy" to indicate it's glory. Anyone, who gets killed with our Lord's "mace" is bound to get "liberation". This is well known and famous. Through the grace and compassion of our Lord, the liberation of Dantavakra happened. But the Lord desired that, at the time of his death, Dantavakra should not undergo the pain of the "breaking of the 6 nodal points" (Shadchakra – usually, at the time of death, the pain is caused, through this). To ensure this, our merciful Lord, attacked, with His mace, only the chest of Dantavakra, through which, his life got liberated, without any pain!

Through the next verse, whatever happened afterwards is being explained.

गाढनिर्भिन्नहृदय उद्वमन् रुधिरं मुखात् ।

प्रसार्य केशबाह्वङ्घ्रीन्धरण्यां न्यपतत् व्यसुः ॥९॥

VERSE 9 Meaning: "On the mace of our Lord hitting him, his heart got broken and with blood pouring out of his mouth, Dandavakra fell down on the earth, with his hair, hands and legs giving way (i.e. dashing them) without his life-force!"

श्रीसुबोधिनी: मुखतो रुधिरोद्वमनं वाक्पारुष्यदोषपरिहारार्थम्। ततो दयोत्पत्यर्थमिव केशान् बाह्वङ्घ्रिंश्च प्रसार्य, धरण्यां भगवच्चरणारविन्दे विशिष्टासुर्विगतासुर्वा न्यपतत्। आदौ तत्रैव समवनयनम्, द्वितीये भोगापेक्षाभावात् प्राणानां परित्यागः ॥९॥

तस्तस्य सायुज्यं जातमित्याह ततः सूक्ष्मतरं ज्योतिरिति।

SRI SUBODHINI: The reason for blood oozing out of his mouth was that along with his blood, his "sins" were also coming out. With a view to attract the compassion of our Lord, he stood in such a way with his hair, hands and legs, on the ground, where our Lord's lotus like feet were situated. As his life force had ebbed out, he fell down, through which, he attained, the liberation of "union" (Sayujjya) with our Lord, there only. Secondly, as he was no longer, interested in any worldly enjoyments, he gave up his "Prana" (vital air) also. In other words, as all his "past actions" (Karma) had got burnt up, with the grace of our Lord, it was destined, through our Lord's will, that he will not take again another body. In this way THROUGH OUR LORD'S GRACE, HE ATTAINED THE "UNION" WITH OUR LORD!

Through the next verse, the blessing of liberation of "Sayujjya" (union with our Lord) in our Lord, is being explained.

ततः सूक्ष्मतरं ज्योतिः कृष्णमाविशदद्भुतम् ।

पश्यतां सर्वभूतानां यथा चैद्यवधे नृप ॥१०॥

VERSE 10 Meaning: “Oh king! Like the “brilliance” (life force) of Sisupaala had entered into our Lord, in the same way, the most subtle “brilliance” (life force) of Dantavakra also entered into our Lord Sri Krishna, when everyone was seeing it.”

श्रीसुबोधिनी: आत्मज्योतिः कृष्णं भगवच्चरणारविन्दम्। अत्र सर्वे साक्षिण इत्याह पश्यतामिति। यथा चैद्यवध इति चैद्यवधे तत्तेजः दश दिशो भासयद् भगवन्तं प्रविवेश, एवमयमपीत्यर्थः ॥१०॥

तस्य सायुज्यं दृष्ट्वा तद्भ्राता विदूरथोऽपि तथा कर्तुं प्रवृत्त इत्याह विदूरथस्त्विति।

SRI SUBODHINI: The “life-force” (in the form of a “brilliance”) entered into our Lord, like it happened, at the time of Sisupaala’s killing by our Lord earlier, by illuminating all the 10 sides in a most brilliant way! In the same way, the most “subtle” brilliance of Dantavakra, entered into the holy feet of our Lord. Everyone present there was a “witness” to this. Everyone present saw this “brilliance” entering into the holy feet of our Lord!

On seeing Dantavakra’s “Sayujjya” liberation, his brother Vidooratha also decided to have this only — as per the next verse.

विदूरथस्तु तद्भ्राता भ्रातृशोकपरिप्लुतः ।

आगच्छदसिचर्मभ्यामुच्छ्रुवसंस्तज्जिघांसया ॥११॥

VERSE 11 Meaning: “Enveloped with grief, arising out of his brother’s death, Vidooratha, the brother of Dantavakra, contemplating to kill our Lord, came there in great anger, carrying a sword!”

श्रीसुबोधिनी: अक्षरच्युतकालंकारः। विदूरथ इति विकटो भवति दूरादेव रथ इति माहात्म्यम्। तद्भ्राता दन्तवक्त्रभ्राता। भ्रातृशोकेन परितः

प्लुतः मग्नः सन्, असिचर्मभ्यामुच्छ्वसन्नागतः। अनेन सर्प इव तस्य क्रोधो निरूपितः। तज्जिघांसयेति आगमनाभिप्रायः। भ्रान्तोऽपि प्रवर्तकः ॥११॥

SRI SUBODHINI: Here, the very name of "Vidooratha" expresses its meaning — that his greatness can be seen. That, even from a long distance, anyone can see his "chariot". He was the brother of Dantavakra, and was immersed in the river of sorrow, arising out of his brother's death. He came there, with a sword in his hand, in a very agitated angry mood. By telling like this, his anger has been compared to that of an enraged cobra. Why did he come? Answering this, it is said, that he came there, with a view to kill our Lord Sri Krishna. Though he was very anxious, caused by his delusion, he also got ready to kill our Lord!

तस्य चापततः कृष्णश्चक्रेण क्षुरनेमिना ।

शिरो जहार राजेन्द्र सकीरीटं सकुण्डलम् ॥१२॥

VERSE 12 Meaning: "Oh king of kings! On the coming of Vidooratha only, our Lord Sri Krishna, cut away his head, along with his crown and earrings, through His "discus", having very sharp ends!"

श्रीसुबोधिनी: ततः स भृत्संबन्धीति आपतत एव प्रहारात्पूर्वमेव चक्रेण शिरो जहार। क्षुरनेमिनेति स्वालौकिकसामर्थ्याभावः। जहार दूरीकृतवान्। सकुण्डलं सकीरीटमिति देवाधिष्ठानं तेन मुक्तियोग्यता निरूपिता ॥१२॥

मारितान् सात्त्विकराजसतामसान् उपसंहरति एवं सौभमिति।

SRI SUBODHINI: As the Lord considered Vidooratha as related to His own servant (Vijaya in Sri Vaikuntam), on his coming only, i.e. before he could attack our Lord, our Lord cut away his head. How did He do this? It is said, that his head was cut off, through the sharp-ended "Sudarsana" discus. (Chakram). By telling like

this, it is emphasized here, that our Lord did not exhibit His supernatural powers. His head was flung away to a long distance. By telling, that his head was cut off along with the crown and earrings, his status as a "celestial" being has been emphasized, and also his "deserving" nature for liberation (Mukthi).

This topic is concluded, through the next verse, by describing the story of the deaths of the Satwika, Rajasa and Tamasik persons.

एवं सौभं च शाल्वं च दन्तवक्त्रं सहानुजम् ।

हत्वा दुर्विषहैरन्यैरीडितः सुरमानवैः ॥१३॥

VERSE 13 Meaning: "In this way, our Lord killed Soubha, Saalwa and Dantavakra, along with his younger brother and also, all other unconquerable warriors, who were present, as their associates! At this time, both the celestial gods and the humans began to "praise" our Lord."

श्रीसुबोधिनीः चकारस्तत्सेनापरिग्रहार्थः। शाल्वे चकारः तन्मायादेवतावरणार्थः। दन्तवक्त्रो विदूरथसहितः दुर्विषहैरन्यैः शूरैः सह तेपि मारिता इति। हत्वा स्थित ईडित इति क्रियाध्याहारोऽपि अर्थाद्भवति। सुरैर्मानवैश्च दुर्विषहैरन्यैरिति यादववाचकत्वं वा ॥१३॥

SRI SUBODHINI: The word "Cha" (and) has been used to describe the destruction of the "army"! With "Saalwa", the word "Cha" (and) had been joined to emphasise that, the Lord had willed to destroy the "boon" given by the deity of "Maya" -(illusion) to him. Vidooratha, Dantavakra and all other great warriors, who are not easily conquerable, were also destroyed by our Lord. When our Lord, after being victorious stood up, then, He was "praised" by everyone. It is said, that

both Yadavas and the celestial deities (from the upper regions) began to do the "praise" of our Lord.

मुनिभिः सिद्धगन्धर्वैर्विद्याधरमहोरगैः ।

अप्सरोभिः पितृगणैर्यक्षैः किन्नरचारणैः ॥१४॥

उपगीयमानविजयः कुसुमैरभिवर्षितः ।

वृतश्च वृष्णिप्रवरैर्विवेशालंकृतां पुरीम् ॥१५॥

VERSES 14 and 15 Meaning: "The Sages, the Siddhas, the Gandharvas, the Vidhyadharas, the great serpents, the divine Apsaras, the ancestors, Yakshas, Kinnaras and the Chaaranas began to sing the victory "praise" of our Lord, again and again, and showered the rain of flowers on our Lord. At this time, our Lord Sri Krishna, accompanied by the Yadavas, entered into His illuminated city."

श्रीसुबोधिनीः तथा मुनिप्रभृतिभिरपि। कुसुमैरभिवर्षित इत्यन्तं महती स्तुतिः भगवतो युद्धलीला समाप्यत इति संतोषात्कृता, श्रोतृऋणां युद्धलीलाभिनिवेशो भवत्विति। ततो भगवतः पुरप्रवेशमाह वृतश्च वृष्णिप्रवरैरिति। हत्वा स्तुतः विवेशेति तस्य क्रियात्रयं निरूपितं त्रिगुणम् ॥१४॥ ॥१५॥

भगवतः क्रियालीलामुपसंहरन् दोषाभावमाह एवं योगेश्वर इति।

SRI SUBODHINI: Our Lord ended His "Leela of fighting". This made the sages and Siddhas very pleased. They began to sing our Lord's "praise" and showered "flowers" on Him. They sang our Lord's great "glory" in such a way, that those who hear this singing, will get deeply and lovingly attached to His "Leela of fighting".

Our Lord later went to His city, and this is being described. Our Lord was surrounded by the most

prominent among the Yadavas, after He had vanquished all the demons. The "praise" of our Lord was sung by both the celestial deities and the Yadavas. He entered into His city, which was fully illuminated for His arrival. Our Lord exhibited three qualities through the three actions of (1) killing of the demons, (2) the "praise" which was sung, about our Lord's glory and victory and (3) His "grand" entry into Dwaraka.

Summing up our Lord's "Leelas" (actions), through the next verse, the absence of any "blemish" is being explained.

एवं योगेश्वरः कृष्णो भगवान् जगदीश्वरः ।

ईयते पशुदृष्टीनां निर्जितो जयतीति सः ॥१६॥

VERSE 16 Meaning: "In this way, our Lord Sri Krishna, who is the Lord of all Yogis and also the supreme Lord of the Universe, attains and achieves "victory" only at all times! But sometimes, persons with foolish intellects (like the animals) surmise and say that our Lord was defeated by Jarasandha!"

श्रीसुबोधिनी: योगेश्वरत्वात् ये योगभ्रष्टास्ते मोचिता इति एकं प्रयोजनम्। कृष्णत्वाद्भूभारो हत इत्यपरम्, भगवानिति सामर्थ्यम्, जगदीश्वर इत्यावश्यकत्वम्। एवं क्रिया करणे हेतूनुक्त्वा लौकिकबुद्ध्या प्राप्तान् हेतून् निन्दति ईयते पशुदृष्टीनामिति। पशुदृष्टिभिर्निर्जितो भगवान् जयतीति ईयते ज्ञायते, कदाचिन्निर्जितः कंचिज्जयतीति। एतदुभयमपि पूर्वापरानुसंधानरहितानामेव। त एव पशवः, यतः स पुरुषोत्तमः। न तु केनाप्यंशेन भावान्तरं प्राप्त इत्यर्थः। अत्र भगवतः शस्त्रसंन्यासः पुराणान्तरे निरूपितः। स एवात्रोपरसंहारेणापि सूचितः ॥१६॥

एवं भगवतः क्रियाशक्तिमुपसंहृत्य बलभद्रस्यापि कीर्तिसिद्ध्यर्थं धर्मक्रियामाह श्रुत्वा युद्धोद्यममिति।

SRI SUBODHINI: By using the word “Yogeswara” (the Lord of the Yogis), it is explained that our Lord was so compassionate, that He blessed with “liberation” even those persons, who were immersed in this worldly and material lives. Our Lord lifted them from the “sea of Samsara” (which is full of sorrow), and redeemed them. This is one of the purposes, for which our Lord had taken this incarnation. By the use of the word “Krishna”, it is shown that the Lord had destroyed the burden for this earth, and this is the second purpose. By using the word “Bhagawan” (the Lord), His “capacity and potency” have been manifested. By using the word “Jagadeeswara”, it is indicated, that “all these works and tasks were to be completed by Him only”. In this way, after explaining the reasons for all His “Leelas” (actions), the view or reason, which persons with a “worldly intellect” usually give or speak of, is being condemned. Those persons, whose vision or intellect is like that of an animal (i.e. foolish and ignorant) do say that our Lord gets, “sometimes”, “defeated” also! And “sometimes”, He becomes “victorious” also! In this way, these “ignorant” persons, speak about our Lord, in both the ways! They are not aware of the true facts about the glory of our Lord, and hence, they are as good as ignorant as “animals” (Pasu) only!

OUR LORD IS SRI PURUSHOTHAMA. Hence He does not have any other nature or stature, through any of His “parts” (Amsa). This is the real truth i.e. our Lord continues to be and always remains as SRI PURUSHOTHAMA! Our Lord’s “renunciation” of “arms and weapons” has been described in other Puranas, and this aspect is indicated, in this “summary and ending” of the present events.

After ending the description of our Lord's "power of action", through the next verse, with a view to establish the glory of Shri Balarama, His "Dharma" or action is being described.

श्रुत्वा युद्धोद्यमं रामः कुरुणां सह पाण्डवैः ।

तीर्थाभिषेकव्याजेन मध्यस्थः प्रययौ किल ॥१७॥

VERSE 17 Meaning: "On hearing about the preparations for the "Mahabharata" war between the Kauravas and the Pandavas, the "mediator" (umpire) Shri Balarama, using "pilgrimage" as a reason, started off from Dwaraka."

श्रीसुबोधिनी: यत्रानर्थपर्यवसानं तत्परित्याग एव आदौ धर्मः तत्रापि तद्व्याजेन तीर्थाचरणं सुतरामेव। अतो युद्धोद्यमं श्रुत्वा भगवान्पाण्डवपक्षपातीति स्वस्य कौरवपक्षपाते अन्योन्यमेव विरोधो भवतीति तीर्थाभिषेकव्याजेन, वस्तुतस्त्ययात्रा नाभिप्रेतेति निमित्ताभावात्तद्व्याजेनैव। उभयोर्मध्यस्थः प्रययौः, तीर्थदेशानेव। किलेति प्रमाणम्। जीववत्तस्य तीर्थाचरणं भगवत्त्वविरोधीति स्वतः किलेत्युक्तं हृदये व्याजेऽपि लोकप्रतीत्यर्थम् ॥१७॥

प्रभासे गत्वा संकल्पं कृत्वा ततो निर्गत इत्याह स्नात्वा प्रभास इति।

SRI SUBODHINI: It is said, that one should avoid unrighteous places and situations, by either destroying them or go away from there to more "holy" places. Hence, on hearing about the preparations for a "war", Shri Balarama decided to act. He knew very well, that our Lord Sri Krishna was on the side of the Pandavas, and His own preference was for the Kauravas. He also realized, that these personal preferences will be opposing to each other between the two brothers, originating an unnecessary conflict in the future! Hence, Shri Balarama used the convenient excuse of going out on a "pilgrimage", and started off from Dwaraka. In

fact, He did not have the actual desire to undertake this pilgrimage. As there was no other compelling reason for “quitting” out of Dwaraka, Shri Balarama, using this excuse got out of Dwaraka. He decided, that he will not “praise” any of the two contending parties. He got determined to be like a “mediator taking the neutral path” and to tell the “truth”, as he feels. In this way, he started off on his pilgrimage. OUR LORD SRI BALARAMA IS THE LORD HIMSELF (BHAGAWAN). Due to this, to go on a pilgrimage, like an ordinary soul, is against His Divine stature of being the Lord of the Universe. But He did not say this “opinion” in the open, but, uttered it, in His mind only (the word “Kila” (yes, indeed) has been used here to emphasize this). Though, in reality, He used this “pilgrimage” as an excuse to get out of Dwaraka, He made all the persons believe, that He was very eager to set out on a pilgrimage.

He went to the holy place of Prabhasa and after the religious observations there, through the next verse, it is explained that, He set out of this place also.

स्नात्वा प्रभासे संतर्प्य देवर्षिप्रितृमानवान् ।

सरस्वतीं प्रतिस्रोतं ययौ ब्राह्मणसंवृतः ॥१८॥

VERSE 18 Meaning: “Shri Balarama took the holy bath at Prabhasa. He gave the traditional “offerings” to the celestial deities, the sages, the ancestors and to the “humans”, and made all of them happy and satisfied. Later He took some Brahmins with Him and went on the route of the flow of the Saraswati river.”

श्रीसुबोधिनी: भगवता सात्त्विकप्रकरणे धर्मः कर्तव्यः स च प्रवृत्त्यात्मकः स धर्मो यज्ञस्तीर्थानि च। तदुक्तम्, ‘यज्ञास्तीर्थानि च पुनः समानि हरिणा कृताः’ इति यज्ञाः कृताः तीर्थानि च पुनस्तत्समानानि च कृतानि तत्र

वसुदेवः जीवतीति न स्वतो यागकरणं संभवतीति सुतरां राजसूयादिकरणं ततो भगवान् साहाय्यमेव कृतवान्। बलभद्रस्तु तीर्थयात्रां यज्ञसमानां मन्यत इति तामेव कर्तुं प्रवृत्तः व्याजेन करणं धर्मो न भवतीति पश्चाद्भगवान् निमित्तं संपादयिष्यति अन्यथा अनधिकारिणा कृतमकृतमिति धर्म एव न भवेत्। प्रभासे अग्निकुण्डे संगमे वा स्नात्वा, ततो देवर्षिपितृमानवान् ब्राह्मणभोजनादिना संतर्प्य सरस्वतीतीरे तीर एव प्रतिष्ठातं यथा भवति तथा ययौ, ब्राह्मणसंवृत इति तत्पूर्यर्थम्। ब्राह्मणाभ्यनुज्ञाव्यतिरेकेण तीर्थपूर्यभावात् ॥१८॥

SRI SUBODHINI: Our Lord has instructed us about the "duties" (actions) to be done, during one's life on this earth (in the "Satwik" division of chapters). Mainly this "duty or Dharma" consists of doing "sacrifices" (Yagna) and visiting "holy" places (Tirtha). It has been said, that "Lord Sri Hari has made both "sacrifice" and "holy places" as the same in efficacy. (YAGNAHA TIRTHANI CHA PUNAHA SAMANI HARINA KRITAH). As his father Vasudeva, was still alive, Shri Balarama did not have the authority to perform the "sacrifice" or to go on a pilgrimage! The "Raajasooya" sacrifice was performed, through the active help of our Lord Sri Krishna. If Shri Balarama treated the visiting of holy places as equal to the performance of sacrifices, even then, why did He set out on this pilgrimage? (Although it is prohibited for Him). On this, it is said that He had to undertake this "pilgrimage" as an "excuse". Due to this, this "pilgrimage" will not be done as a "duty" (i.e. it will not be a "proper" one). But it was our Lord, who will make it necessary for Sri Balarama to undertake this pilgrimage, and due to this, His pilgrimage will be made to be "proper", due to the inspiration from our Lord and the Lord being the "cause" for Shri Balarama's pilgrimage!

At Prabhasa, Sri Balarama took bath in the "Agnikunda" or in the confluence of the sea. Later He performed the traditional rites for satisfying the celestial deities, the sages, the ancestors and the "humans", through the feeding of Brahmins etc. He then set out on His journey on the banks of the Saraswati river and walked towards it's origin, accompanied by the Brahmins — as without their consent and cooperation, the fulfillment of all ablutions and offerings in holy places does not get completed.

पृथूदकं बिन्दुसरस्त्रितकूपं सुदर्शनम् ।

विशालं ब्रह्मतीर्थं च चक्रं प्राचीं सरस्वतीम् ॥१९॥

VERSE 19 Meaning: "He visited holy places such as Prithudaka, Bindusara, Tritakooopa, Sudarsana, the Brahmaturtha (big), Chakratirtha and the Prachi Saraswati.."

श्रीसुबोधिनी: यद्यपि प्रतिस्रोतोगमने क्रमेण पृथूदकादीनि तीर्थानि न सन्ति तथापि तीर्थमाहात्म्यं पुरस्कृत्य तेषां गणना तस्मिन् कल्पे वा तथा संनिवेशः। पृथूदकादीनि षट् तीर्थानि सर्वत्र प्राची सरस्वती एवं प्लक्षजाता सरस्वती यावत् ॥१९॥

SRI SUBODHINI: Through following the banks of the Saraswati river, the holy places of Prithudaka and others are not situated, in the order specified. In this verse, reference has been made to these holy places, due to their glory as holy places, which Shri Balarama visited. Or it may be, that these holy places were there at that time (aeon — Kalpa) in this way! The 6 holy places like Prithudaka referred to here, are all situated near the holy banks of Prachi Saraswati, which had got originated there.

यमुनामनु यान्येव गङ्गामनु च भारत ।

जगाम नैमिषं यत्र ऋषयः सत्रमासत ॥२०॥

VERSE 20 Meaning: "After visiting these pilgrimage centers, Shri Balarama going on the banks of the flow of the Yamuna river, visited all the holy places, which were situated on this route. Then, He went along and visited the holy places, situated on the banks of the holy Ganga river. He came, later to the holy place of Naimishaaranya, where the sages were performing a sacrifice."

श्रीसुबोधिनी: ततो यमुनां प्राप्य अनुस्रोतन्यायेन प्रयागे समागतः। ततो गङ्गामनु हरिद्वारपर्यन्तं बद्रीकाश्रमपर्यन्तंवा गतः। ततः पुनः गोमतीतीरे नैमिषपर्यन्तं समागतः। तत्र विलम्बे कारणमाह यत्र ऋषय इति। सत्रं यत्किञ्चिदासत ॥२०॥

ततो यज्जातं तदाह तमागतमभिप्रेत्येति।

SRI SUBODHINI: Later after going to the river Yamuna, He came back to Prayaga. Following the holy river Ganga, he went up to Haridwar or Badrika Ashrama. Later, once again following the banks of the Gomati river, He reached Naimisharanya. It was a very special occasion there, that the sages had started to perform a sacrifice!

Whatever happened later is being explained through the next verse.

तमागतमभिप्रेत्य मुनयो दीघसत्रिणः ।

अभिनन्द्य यथान्यायं प्रणम्योत्थाय चार्चयन् ॥२१॥

VERSE 21 Meaning: "these sages, who were in the habit of performing "long-duration" sacrifices (Yagnas), on seeing Balarama's visit, at first, greeting Him, only as a member of the warrior class. Later, on realizing,

"cause" for Shri Balarama's pilgrimage!

that He was the Lord of the Universe (Bhagawan), prostrated to Him, as per the scriptures, and worshipped Him, while standing."

श्रीसुबोधिनीः मुनयः अग्रेस्मात् ज्ञानोपदेशो भविष्यतीत्येष्यज्ञानयुक्ताः। अत एव तदर्थं दीर्घसत्रिणः तस्यागमनमभिनन्द्य यथान्यायं यथा क्षत्रियोत्तमे समागते कर्तुमुचितं तथा कृतवन्तः। ततो भगवद्बुद्ध्या प्रणम्य उत्थाय च आर्चयन् ॥२१॥

स हि व्याजेन प्रवृत्तः मुख्यस्वाम्यभिप्रायाभावात् भगवच्छास्त्रपर्यालोचना-भावाच्च स्मृतिन्यायेन धर्ममप्यधर्मं ज्ञात्वा धर्मस्थाने अधर्मो न युक्त इति तेषां सत्कारफलसिद्ध्यर्थं उपकारमिव कुर्वन् सूतनिराकरणार्थं तं दृष्ट्वानित्याह सोऽर्चित इति।

SRI SUBODHINI: These sages had started this sacrifice for the purpose of getting instructions in spiritual wisdom (Jnana) in the future. For this sake only, they had started this "long-duration" sacrifice. Hence, they greeted Sri Balarama and welcomed Him, as due to the "best" of the warrior class, and as per traditional rules. But, realizing later, that Shri Balarama was the Lord of the Universe, they stood up in deep respect, and began to "worship" Him!

Our Sri Balarama had decided to go on this "pilgrimage" as an "excuse", without taking the advice or opinion of our Lord Sri Krishna, and also without considering the desire and will of our Lord or of the scriptures dealing with our Lord. He now treated or understood "Dharma" (a righteous action) as "Adharma" (an "unrighteous action"), although in a place, where a "righteous" action was going on (like the sacrifice), no one is expected to do an "unrighteous action"! Hence, with a view to enable all these sages to attain the result of "honouring" Him, and with a view to remove "Suta"

(a disciple of these sages) from this assembly, Sri Balarama began to see him — as per the next verse.

सोऽर्चितः सपरीवारः कृतासनपरिग्रहः ।

रोमहर्षणमासीनं महर्षेः शिष्यमैक्षत ॥२२॥

VERSE 22 Meaning: “Sri Balarama was welcomed and worshipped along with the Brahmins, who had accompanied Him. He was later given a due seat and other comforts. Suta, whose name was Romaharshana, and who was a disciple of these sages was seen by Sri Balarama, as having been seated on a higher seat.”

श्रीसुबोधिनीः सपरीवारः ब्राह्मणसहितः। कृतः आसनपरिग्रहो येन, स्थिरतायै उपदेशयोग्यत्वायाभिमानाय चोक्तम्। रोमहर्षणः सूतः। ब्राह्मणानामग्रे उच्चासने स्थितः न चायं बालः यतो महर्षे शिष्यः ॥२२॥

एवमपि स्मृतिविरुद्धं करोतीति तस्मिन् क्रोधं कृतवानित्याह अप्रत्युत्थायिनमिति।

SRI SUBODHINI: The sages performed due worship of Sri Balarama along with the Brahmins, who had accompanied Him. After having got seated, Sri Balarama saw there, the disciple of the sage, Suta, by the name of Romaharshana, who was seated opposite the Brahmins on a “higher” seat! He was not young by age or by knowledge, as he was a disciple of these sages. On seeing his stable stature, authority to give instructions and also “pride”, Sri Balarama spoke the following words.

Whatever this “Suta” (story-teller) was doing is against the scriptures dealing with rules of proper conduct. Hence Sri Balarama got upset. This is being explained through the next verse.

अप्रत्युत्थायिनं सूतमप्रकृतप्रह्वणाञ्जलिम् ।

अध्यासीनं च तान्विप्रांश्चक्रोपोद्वीक्ष्य माधवः ॥२३॥

VERSE 23 Meaning: “Despite being a member of a lower caste, he was seen seated on a higher seat, than these Brahmins. He did not even get up on the coming of Sri Balarama. He did not fold his palms in respect. He did not also prostrate to our Lord Sri Balarama (NOTE: All the sages, who were his Gurus, had prostrated to our Sri Balarama. This action of Suta, made Sri Balarama angry.”

श्रीसुबोधिनी: बस्तुतो ब्राह्मणातिक्रम एव तस्य दण्डे हेतुः। तथापि ब्राह्मणैः केनचित्प्रकारेण तस्य दोषोऽङ्गीकृतः तस्य मात्सर्याजनकत्वात् अप्रत्युत्थानमेव हेतुं मन्यते। यद्यस्य महत्त्वं केनापि प्रकारेण जातं तथापि ब्राह्मणोत्तमादधिकं भवति। ब्राह्मणाश्चेदभ्युत्थानादिकं कृतवन्तः तत्रास्याभ्युत्थाने कः सन्देहः अतो नास्मिन् धर्मः मार्गाभावात्। अतः पाषण्डे केनचिल्लोभादिना पुष्टः धर्माभासः गर्वजनकत्वाद् अपकार्येव जात इति। तस्मिन् विद्यमानं धर्मं पाषण्डत्वेनाभिप्रेत्य क्रोधं कृतवान्। सूत इति जात्या हीनः। न कृतः प्रह्वणार्थमञ्जलिर्येन। व्रतस्थेनाप्येतावत्कर्तव्यमिति द्वितीयो दोष उक्तः। तृतीयमाह अध्यासीनं चेति। आधिक्येनोच्चासनेन ब्राह्मणान् हीनान् कृत्वा आसीनः। ते च विप्राः विशेषेण पूरकाः सर्वसुहृदः अतस्तेषां तूष्णींभावो न दोषायेति। स्वयं दण्डाधिकृत इति क्रोधोपपत्तिरुक्ता। माधवो मधुवंशोत्पन्नः ॥२३॥

तस्यालोचनमाह कस्मादिति।

SRI SUBODHINI: The “punishment” which “Suta” got was due to the “insulting”, which he had done to the Brahmins and the sages. These Brahmins had “approved” in some ways, this “insulting” behaviour of “Suta”. They should have protested at his behaviour and conduct! Hence, the main “cause” for the punishment of Suta, was his behaviour and disrespect shown, due to his “pride” (of not getting up, at least).

The main point to be considered, is as to whether Suta can consider himself as superior to all the Brahmins, even if he had some special virtues, qualities and qualifications? When he saw the Brahmins and the sages, "getting up", and welcoming Sri Balarama, with their "prostrations", why did Suta get any doubt on this? Hence, Suta was not "Dharmik" (righteous). It is certain, that the Suta was ignorant of the knowledge about the righteous ways of conduct. Hence, he is considered as a person, who is bereft of "Dharma" (Paashanti). His "qualities", which were seen outside, were not really "Dharmik" in nature, but it looked as though, that he was "Dharmik". This, in fact, made him "proud" (Garvam). Through this lack of true knowledge, coupled with "pride", he can be considered as "unrighteous". This behaviour led to his destruction.

No wonder, on seeing this audacious behaviour, Sri Balarama got very angry. He had the following "blemish" in him. (1) By his "caste" he was of a lower category. (2) He did not even get up, when Sri Balarama came there - let alone do his "prostrations"! (3) Even if the Suta had taken a "vow" of any sort, ordinary and traditional courtesy demands his "getting up" and greet a visitor of the stature of our Lord Sri Balarama. He was seen seated with "pride" on a higher pedestal, than the best of Brahmins, and sages. He was showing as though "I am greater than the Brahmins, who are lower to me". Now, why did these great sages and Brahmins keep quiet for all these? They were Brahmins and being "friends" of everyone, they were expected to do only beneficial actions and not give punishments. Hence their "silence" had no "blemish" in it!

Our Lord Sri Balarama has the authority to give "punishment". That is why, in this verse, reference is made to His getting anger. Has He not taken birth in the lineage of Madhu? (That is why, in the verse, Sri Balarama has been named as Madhava!)

Sri Balarama's reaction, on seeing such an event, is being described through the next verse.

कस्मादसाविमान्विप्रानध्यास्ते प्रतिलोमजः ।

धर्मपालांस्तथैवास्मान्वधमर्हति दुर्मतिः ॥२४॥

VERSE 24 Meaning: "How can this Suta, who is born of a lower caste, sit on a higher seat in the presence of wise sages and Brahmins and we, who are the protectors of "Dharma" (righteous life)? Hence, this Suta of evil intellect is worthy of being killed!"

श्रीसुबोधिनी: असाविति नास्मिन् तेजो दृश्यत इति ज्ञापितम्। इमान् विप्रानिति तेजोदर्शनं, न चायमपि महान् यतः प्रतिलोमजः, अनेन ज्ञानाधिक्यादुपविष्ट इति पक्षो निराकृतः। विप्राणामेव ज्ञानतो ज्यैष्ठ्यमिति भावः। किंच। धर्मपालांस्तथैवास्मानिति ऐहिकभयमामुष्मिकभयं च नास्त्यस्मिन् इति द्वयं निरूपितम्। तत्र दण्डो वध एवेत्याह वधमर्हतीति। ननु बोधनीय एवायं किमिति वधः क्रियत इत्याशङ्क्याह दुर्मतिरिति दुष्टबुद्धिः, उक्तमपि न ग्रहीष्यति ॥२४॥

नन्वयमनुपासितवृद्धः बालवत्प्रबोधनीय एवेति चेत्तत्राऽह ऋषेर्भगवतो भूत्वेति।

SRI SUBODHINI: It is said, that this Suta did not have any special brilliance or capacity. Whereas all the wise sages and Brahmins seated over there were of good and friendly nature. Due to their virtue and goodness, they were all looking "brilliant". Even though, the Suta can be considered as a "great" person, but, due to his

lower caste, he should not have occupied a higher seat. His "special knowledge" is also "negated" by saying, that all these Brahmins had also great "Jnana" and glory. Moreover "this Suta does not have respect or fear for us, who are the protectors of "Dhrama". The purport of Sri Balarama's observation is that, Suta has no fear for this or the other world. In a situation like this, "death" is the only punishment due for him! Hence, he deserved to be killed (especially due to his "pride"). Why did the Lord decide like this, to kill? Answering this, it is said, that Suta had an evil intellect and even if explained to, will not be able to realize his offence and blemish.

He has not attained any experience even after serving old and wise persons. Hence, the Suta is equal to a mere "boy" only (immature). This is being explained, through the next verse.

ऋषेर्भगवतो भूत्वा शिष्योधीत्य बहूनि च ।

सेतिहासपुराणानि धर्मशास्त्राणि सर्वशः ॥२५॥

VERSE 25 Meaning: "This Suta, hving become the disciple of Bhagawan Veda Vyasa, has studied the Epics, the Puranas and all the various treatises dealing with "Dharma" (Dharmasastras)."

श्रीसुबोधिनीः ऋषिर्मन्त्रद्रष्टा तस्य शिष्योऽप्यलौकिकार्थज्ञो भवितुमर्हति तत्रापि भगवतः सानुभावस्य। न केवलं शिष्यत्वमात्रं किंतु बहून्धीत्येति। चकारादध्यापनाभ्यासौ। वेदाध्ययनं शङ्कितं भविष्यतीति तन्निराकरणार्थ-मितिहासपुराणानीत्याह, इतिहासश्रवणेन नीतिज्ञानं भवति, तदभावे केवलधर्मेऽप्यनर्थः स्यात् गजेन्द्रवत्। पुराणाध्ययनात्साभिप्रायधर्मज्ञानम्। धर्मशास्त्रैः देशकालकुलादिधर्मा आधुनिका अपि सर्व एव ज्ञाता भवन्ति। सर्वशः इति तत्तदभिप्रायोऽपि बहूनां मुखादवगतः ॥२५॥

ननु विद्यया कथमस्य गुण नोत्पादिताः कथमयमेतादृशो जात इत्याह
अदान्तस्येति।

SRI SUBODHINI: He is called as a “sage”, who has personally “seen” the power of “Manthras” (sacred incantations). Veda Vyasa is considered as our Lord Himself — as our Lord’s incarnation, with His aspect of “Jnana” (knowledge). Veda Vyasa was also very glorious and great. His disciple too, should be aware of the “supernatural knowledge”. Suta was not only a mere disciple but, he had studied a lot, and has also practiced, what he has learnt. Some may say, that Suta had studied only the Vedas, but had not studied its various “branches” (Saakhas). This statement is negated by saying, that Suta had studied the Epics and the Puranas too. Through the study and hearing of the epics (Ramayana, The Mahabharata etc.) a person attains the knowledge of the rules of “justice” (Neeti) and of “righteous conduct”. But, this person had not realized or understood this, even after studying the epics, that is why like Gajendra, he had got into trouble, even while performing his duties (due to lack of proper understanding). As regards studying the Puranas, a person gets to know, as to what is the truthful “Dharma” (righteousness) and its various facets. By studying the treatises dealing with the aspects of “Dharma” (Dharma-sastras), one gets the knowledge, about the various “duties” involved due to “time” and “family” etc. Through the use of the word “everything” (Sarvasaha), it is explained, that Suta had learnt all these epics, Sastras, Puranas etc., through the mouth of several persons.

Even after acquiring so much knowledge, how come “Suta” did not develop virtuous qualities and good

behaviour? How did he become like this - haughty and devoid of decorum? This is being answered through the next verse.

अदान्तस्याविनीतस्य वृथापण्डितमानिनः ।

न गुणाय भवन्ति स्म नटस्येवाजितात्मनः ॥२६॥

VERSE 26 Meaning: "The reading and knowledge of the holy scriptures does not confer virtues or good qualities (i.e. becomes helpful) to a person, who only dresses up like a good actor (i.e. who puts on an "act" of being good), who has not conquered his senses, who has not subdued his self, who lacks humility, and is uselessly proud, as a learned person."

श्रीसुबोधिनी: विद्या गुणोत्पादिका आश्रयदोषाभावे भवति। तत्र अजितेन्द्रियत्वं महानाश्रयदोषः 'पराञ्चि खानि व्यतृणत्स्वयंभूः', इति सहजबहिर्मुखानि, विद्या ह्यन्तर्मुखं कर्तुमिच्छति। तदिन्द्रियाणां प्रतिबन्धे न भवतीति इन्द्रियजयो मृग्यते। किंच। विद्याग्रहणे विद्याबाधकोधर्माभावो हेतुः। 'विद्या ह वै ब्राह्मणमाजगाम गोपाय मा शेवधिष्टेऽहमस्मि। असूय कायानृजवेऽयताय न मा ब्रूया वीर्यववी तथा स्याम्' इति। अविनीतस्य विद्या निर्वीर्येति न गुणजननसामर्थ्यम्। किंच। वृथापण्डितमानिन इति। विद्या बुद्ध्या गृहीता सती स्वकार्यं करोती तदभिमानात्तस्याग्रहणमेव यस्तु पाठव्यतिरेकेणापि मन्यते पण्डितोऽहमिति स प्रयोजनाभावात् स्वार्थं विद्यां न ग्रहीष्यत्येव कथं विद्याफलं जनयेत् अतो न गुणाय भवन्ति पुराणादीनि। किञ्च नटस्येवेति परप्रदर्शनार्थमेव यो विद्यां गृह्णाति तस्य न विद्यातः फलं यथा नटस्य। किंच। अजितात्मनः अन्तःकरणजयाभावे उत्पादिता अपि गुणाः तामसैर्भावैस्तिरोहिता भवन्ति अतोस्य सर्वमेव वर्तत इति दोषपञ्चकसद्भावात्तास्मिन्विद्याफलम् ॥२६॥

नन्वस्य दोषेणायमेव नष्टो भवतु किं तव। यथास्य विनयो धर्मः एवं तव क्षमापि तदभावे तवापि दोष एवेत्याशङ्क्याह एतदर्थं इति।

SRI SUBODHINI: True knowledge gives rise to good virtues and conduct. This happens only, when this student becomes "blemish free" and also takes "refuge" in the person, who is also "blemish free". The biggest and the greatest "blemish" is the inability to conquer one's "senses". This "failure" makes, as described in the Vedas, the Jiva always "externally oriented". True knowledge tries to make the student to look "within" (internally oriented). This "looking within" happens only, when the "senses" do not put a stumbling block on it's "internal journey and looking". Hence, true knowledge desires "victory over the senses" (INDRIYAJAYAM). Due to this, the main reason for the failure in attaining "true knowledge" is the various "obstructions" put by the "Indriyas" (senses) and one's own nature and actions. It is written in the scriptures (1) that "knowledge which is attained by a "proud" person, lacking "humility" becomes "powerless". This knowledge, then, becomes powerless to originate good virtues and qualities. It is also specially mentioned, in the scriptures, that when "knowledge" is being imbibed through one's intellect, then it tries to do it's allotted "task". But due to "pride" in the intellect, this "knowledge" is not accepted or imbibed by the intellect. In other words, due to "ego and pride", the "virtues" to be gained through this "knowledge" and the "tasks" to be performed through these virtues - both of these get disappeared.

He, who without even learning, thinks that he is a "Pandit" (wise and knowledgable person), will never be able to grasp and imbibe "true knowledge", as he does not consider this knowledge as useful for him! When this is the actual situation, how will he ever get

the benefit of this knowledge? Hence, such “proud” people do not get the real benefits (i.e. growth of virtues and good qualities) of reading and studying the Puranas.

On the contrary, these persons, like good “actors”, with a view to show to others, read and acquire knowledge, but they themselves are deprived of any lasting benefits through this knowledge. They do not profit with this knowledge — like an “actor” by acting, very well, does not gain anything else! (Other than kudos and appreciation for his acting). Over and above this, if this “proud” person has not subdued his “lower self” (of desires and attachments), then, even the virtues and qualities, which may get originated, will get “disappeared” very soon!

Due to all these, Suta had all the five “bad qualities and blemish”, and his “knowledge” had not benefited him, in any way!

Perhaps Suta will get destroyed through his own “blemish”! What is there for Sri Balarama to be bothered about? Like Suta should have acquired the quality of “humility”, in the same way the quality of “forgiving” quality should have been exercised by Sri Balarama also! If Shri Balarama does not “forgive”, then he will also become full of “blemish”. This doubt is answered through the following verse.

एतदर्थो हि लोकेऽस्मिन्नवतारो मया कृतः ।

वध्या मे धर्मध्वजिनस्ते हि पातकिनोधिकाः ॥२७॥

VERSE 27 Meaning: “I have taken this incarnation only for the destruction of the wicked sinners, who destroy the tenets and path of “Dharma” (righteousness), as these persons are the greatest “sinners” (i.e. those who work against “Dharma”).”

श्रीसुबोधिनीः इदं नाधिकारिभिः कर्तुं शक्यमन्यथाधिकारस्वीकारो व्यर्थः स्यात्, यथा परमहंसानां सर्वातिक्रमसहनं युक्तं एवं राज्ञोऽपि चेत्तदा सर्वनाशः स्यात्। एतदर्थमेव मम अवतारः येन धर्मो रक्षितो भवति। अतस्तदेव मम कर्तव्यम्। धर्मे च प्रतिपक्षा निराकर्तव्याः। तत्राधर्मकारिभ्योऽपि धर्मध्वजिनो दुष्टाः अन्यानपि नाशयन्तीति तेषां दोषाधिक्यमाह ते हि पातकिनोऽधिका इति। ते अधिकाः पातकिनः साक्षानिषिद्धाचारणमधर्मः, तस्योत्कर्षो महापातकम्, तेभ्योऽपि धर्मध्वजिनः अधिकाः 'विधर्मः परधर्मश्च' इति वाक्ये एतन्निरूपितम्। उपधर्मास्ते तद्धर्मनिवृत्तीच्छायामपि न निवर्तन्ते नापि प्रतीकारार्थमिच्छामपि कुर्वन्ति अतोस्मिन्विद्यमाने अधर्मानुवृत्तिर्भविष्यतीति बधावश्यकता निरूपिता ॥२७॥

ततो यत्कृतवांस्तदाह एतावदुक्त्वेति।

SRI SUBODHINI: The persons in authority should not "forgive" such persons, as it is not appropriate for them to do so. If they "forgive", then, their authority is a "waste" indeed! Mahatmas, who have renounced everything, and who revel in themselves, can and do forgive everyone, who misbehave or commit "Adharmik" (unrighteous) actions. In fact, this "forgiving" nature is their "duty". But, if the king begins to forgive those who have committed wrong acts, instead of giving them proper punishment, then, it will lead to the destruction of all good persons. Hence, "I have taken this incarnation only to punish those, who have committed sinful and wicked offences". Through this action only "Dharma" (righteousness) will be protected and preserved. Hence, this is My main task and duty." It is necessary to destroy those who are wicked and bad, while we put efforts to protect "Dharma". Of all these unrighteous persons, the "pseudo-Dharmik" (Pākhandi) persons are more dangerous. Why? Those, who are unrighteous destroy themselves only, but these "pseudo-Dharmik" persons destroy the "Dharma"

of others also. This is the reason, that these persons are considered as "greater" sinners.

The scriptures treat the performance and following of unrighteous actions as "Adharma" (unrighteousness) and "glorifying" such "Adharma" is considered as the greater "sin". The "pseudo-Dharmik" (Pākhandi) person is considered as the greatest of all these "sinners"! These persons never give up their attitude and practices and due to their existence, "Adharma" gets progressed (unrighteousness becomes successful). Hence, Sri Balarama has emphasized the necessity to destroy these type of persons.

Whatever was done later, is being explained, through the next verse.

एतावदुक्त्वा भगवान्निवृत्तोऽसद्वधादपि ।

भावित्वात्तं कुशाग्रेण करस्थेनाहनत्प्रभुः ॥२८॥

VERSE 28 Meaning: "Though Sri Balarama had given up His action of destroying bad and wicked persons, even then, as it was destined to be so, having said like this, the omnipotent and all-capable Sri Balarama killed Suta, with the tip of the Kusa grass held by Him in his hand."

स हि सङ्कल्पमारभ्य असद्वधादपि निवृत्तः। व्रतिनो वध्यवधोऽपि निषिद्ध इति तथापि क्षोभाधिक्यात्, तथैव भावित्वात्, धर्मपरीक्षार्थं लौकिकं शस्त्रं परित्यज्य तत्रापि स्वहस्तस्थितं सूक्ष्ममेव कुशं मारणार्थं गृहीतवान्। हस्तस्थितौ तस्मिन् क्रियाशक्त्यध्यासः मरणे तथा मरणे च हेतुः प्रभुरिति ॥२८॥

यद्यपि तन्मारणं धर्मः तथापि धर्मप्रवर्तकानां नाभिप्रेतः, अतस्ते खिन्ना जाता इत्याह हाहेति॥

SRI SUBODHINI: Sri Balarama, had earlier got determined, that he would no longer destroy wicked and sinful persons. In fact, he had taken an oath that he would not destroy even those, who deserved to be killed. But due to his intensity of feelings at this particular situation (or as it was destined to be so) and for the sake of protecting "Dharma", he gave up the use of the worldly and the traditional weapons. He made the "Kusa" grass worn by Him on his hand, as his "weapon" (in a "supernatural" way). He had kept this grass in his hand, and in this hand, the power of action was ever present. Being the Lord of the Univrse, He became the cause for the act of killing and for the death of Suta!

Though, destruction of "Suta" was righteous, the sages did not desire for such an action. They became displeased and unhappy, and this is explained through the next verse.

हाहेतिवादिनः सर्वे मुनयः खिन्नमानसाः ।

ऊचुः संकर्षणं देवमधर्मस्ते कृतः प्रभोः ॥२९॥

VERSE 29 Meaning: "Then, all the sages began to exclaim, "Ha ha" (alas, alas), and with an unhappy mind they began to tell Sri Balarama, "Oh Lord! You have done an "Adharmik" (unrighteous) act!"

श्रीसुबोधिनीः सर्व एव स्वाभिलषितनाशात् हाहेतिवादिनः। ते हि भगवत्कथां शृण्वानाः तद्विघातो जात इति खिन्नमानसा जाताः। यतो मुनयः। श्रुतो हि भगवान् मन्तव्यो भवति। साक्षाद्गुरोः सकाशादध्ययनव्यापारे मननं बाधितं भवेत्। अतोयं प्रसङ्गाद्गृहे समागतः सर्वं श्रावयतीत्यनायासेनाभिलषितसिद्धिः तत्राशान्मनःखेदः। तथापि जात एवानर्थ इति तूष्णीं स्थातव्यं किमित्युपालम्भः क्रियत इति तत्राह संकर्षणमिति। स ह्यन्यधर्ममन्यत्र प्रयोजयितुं शक्तः द्रष्टृदृश्ययोर्मेलकत्वात्। तत्रापि देवः अलौकिकमपि योजयेत्।

अतः स वक्तव्य एवेत्युचुः। ते त्वया अधर्मः कृत इति। अयमधर्मस्तवैव जातो नास्माकमयमभिप्रायः प्रभोरिति सामर्थ्यमेव त्वया प्रकटितं न तु ज्ञानमिति सूचितम् ॥२९॥

कथमधर्म इत्याशङ्कयामाह अस्य ब्रह्मासनं दत्तमिति।

SRI SUBODHINI: All the sages began to exclaim in utter disbelief, as they were not prepared to see this destruction of Suta, who was liked by them. They were, in a determined way, listening to the holy stories of our Lord, and they now felt that this "story telling about our Lord" had got destroyed. Now, how will they listen to the stories about our Lord?; due to this, they got very much unhappy and disheartened. They were the sages of the "contemplative" kind (Muni), and they were used to meditate on the "Leelas" of our Lord, after listening to them! WHEN ONE LISTENS TO THE SINGING OF OUR LORD'S QUALITIES AND VIRTUES, THEN ONLY, ONE GETS LOVE FOR OUR LORD'S LEELAS AND VIRTUES AND THOSE, WHO TELL OR SING ABOUT OUR LORD'S VIRTUES AND LEELAS ARE THEN REGARDED, AS BEING WORTHY OF WORSHIP!

When a disciple learns at the feet of a Guru, then simultaneously "contemplation" of the lessons taught is not possible, then and there. All these sages used to listen to Suta, and whenever they wanted to get to know more or ask for any further explanation, after they return back from their homes, Suta had answered all their queries. In this way, without much effort, all their desired results were achieved. Now that Suta has been killed, they all became very disheartened. But as the inevitable has happened now, they should have thought it wise to remain silent only? Then, why did they remonstrate with

Sri Balarama? Answering this, it is said, that our Lord Sri Balarama is Sri Sankarshana, and He was capable of establishing His “action or power” into another. He was capable of joining both the seer and the seen (i.e. He, being the Lord of the Universe, can destroy this Universe and in this way, join both of them i.e. become One!) It is also special to note, that He is Divine, through which He could perform even “supernatural” actions also. Hence, the sages were entitled to tell the Lord of the Universe, what they had felt, in their hearts! They now told Sri Balarama, “what You have now done viz. the killing of Suta, is “Adharmik” (unrighteous). The motive for telling like this is this, “the sin for doing this unrighteous act will attach to You only and not to us”. They have addressed Sri Balarama as “Prabho” (Oh Lord!) to emphasize the fact, that “Oh Lord! You have now manifested your capacity only but not your “Jnana” (spiritual wisdom)”.

How come this “killing” was considered as “unrighteous”? This is answered, through the following verse.

अस्य ब्रह्मासनं दत्तमस्माभिर्यदुनन्दन ।

आयुश्चात्माक्लमं तावद्यावत्सत्रं समाप्यते ॥३०॥

VERSE 30 Meaning: “Oh scion of the Yadu clan! We had accorded him the high seat of a Brahmin (teacher)! His longevity was however little. Hence, till this sacrifice is completed (together with the Yagna of our Lord’s stories), may we request you that Suta is kept alive? (i.e. Up to the end of this sacrifice).”

श्रीसुबोधिनी: अन्यस्मात्कथाश्रवणं दोषायेति ब्रह्मासनं दत्तवन्तः। यावदयमासने उपविश्य तिष्ठति तावद्ब्राह्मण एवेति अत एवानेन नोत्थितम्, तैस्तु स्वब्रह्मत्वमत्र स्थापितमिति तेषामुत्थानेप्यस्यानुत्थानं न हि ब्राह्मणः

क्षत्रियं मन्यते, धर्मस्तु अयुक्ते ब्रह्मत्वं स्थापितमिति वधे सानुकूलः।
 अस्माभिरिति स्वसामर्थ्यं ख्यापयति। यदुनन्दनेति ब्राह्मणहृदयानभिज्ञत्वम्।
 'पितापुत्रौ विजानीयाद्'ति वाक्यात् क्षत्रियः पुत्रो भवति। ततः पितुरभिप्रायाज्ञानं
 तव युक्तमिति गूढोऽभिप्रायः। किंच। अस्मद्वाक्यमपि त्वया नाशितमित्याह
 आयुश्चेति। यद्यपि ब्राह्मणानां कृतिः अन्यथापि भवेत् तथापि वाक् मृषा
 भवितुं नार्हति। अस्माभिश्च अल्पायुरयं ज्ञात्वा अस्मा आयुर्दत्तम्। यावत्सस्त्रं
 समाप्यते तावदस्मदायुरत्र तिष्ठति अतोस्माकमायुषोपि क्षयो जातः। सूर्यो
 धर्मादिकरणदशायां आयुर्न गृह्णाति इत्यवोचाम। किंच। आत्माक्लमं च
 आत्मनो देहस्य क्लमाभावः। अतः स्वकीयदानमलौकिकदानं च स्वयं
 नष्टमित्याक्रोशो जातः ॥३०॥

तर्हि किं पर्यवसितं जातमित्याकाङ्क्षायामाहुः अजानतैवाचरित इति।

SRI SUBODHINI: It is considered as "blemishful" to listen to the stories about our Lord from everyone, except the Brahmins! Hence, "we have" given him the seat due to a "Brahmin"! Till he occupies this seat given by us, he is to be considered as a "Brahmin" only! It is true, that, this Suta, did not get up, when You had come!" The sages had established their "own" Brahminhood, in this Suta, and this had made Suta, a real Brahmin! But these sages, who had endowed Suta, with "Brahminhood" had got up, when Sri Balarama came. Even then, Suta, did not get up! No cultured person considers a member of the warrior class as a Brahmin. These sages had established "Brahminhood" on an "inappropriate" person. Hence, rules of Dharma endorses this kind of killing of such "undeserving" persons (who had "pride" too). These sages also have shown their "capacity", with a trace of "ego", when they made Suta into a Brahmin!

By calling Sri Balarama as "Yadunandana" (scion of the Yadava clan), they made the point, that Sri

Balarama is unable to realize the heart-feelings of “Brahmins” at all (being a Yadava).! If the son is a “Kshatriya”, then he will not be able to realize the mind of his “Brahmin” father! The inner-meaning of this saying is that, “Oh Lord! You have destroyed the feelings behind our “words” also! Our “tasks” may end up with “different” results, but our “words” should not become untruthful! We have given to this Suta, a little more longevity, so that, he will not die, till our sacrifice is completed. By his death, our life span also has become declined (or reduced). Even the sun god does not take away the “life” of people, while he discharges his duties!” They all felt now that whatever they had given to, Suta, as a “supernatural Daana” (viz. longevity) has been lost, and due to this, they exclaimed “alas, alas!”

On this event taking this turn, what was the result? This “expectation” is answered through the following verse.

अजानतैवाचरितस्त्वया ब्रह्मवधो यथा ।

योगेश्वरस्य भवतो नाम्नायोपि नियामकः ॥३१॥

VERSE 31 Meaning: “”This “killing” is as good as “killing” a Brahmin! hence, it is akin to the commitment of a great sin! But, Oh Lord! You have done this killing without the full knowledge (of our having made him into a “Brahmin”). The “purifying” ceremony to ward off this sin, is not applicable to You, as You are the Lord of all the Yogas (and Yogis) and the controlling Lord of the Vedas also.”

श्रीसुबोधिनी: यथा ब्रह्मवधः तथास्य वध इति महापातकसमत्वम्। अज्ञानात्कृतमिति प्रायश्चित्तार्हता, कामतो ब्राह्मणवधे निष्कृतिर्न विवक्षितेति। तर्हि किं कर्तव्यमित्याकाङ्क्षायामाह योगेश्वरस्येति। यो हि जीवः तस्यैव

कर्मणा गुणदोषौ भवतः भवांस्तु योगेश्वरो ब्रह्मा। अतो भवतो नियामक
आम्नायोऽपि न भवति, वेदेन हि सर्वार्थो नियम्यते। अतो यद्यपि तव न
वधदोषः प्रकारान्तरेण धर्माभीप्सितमप्युक्तम् ॥३१॥

तथापि प्रायश्चित्तं कर्तव्यमित्याहुः यद्येतद्ब्रह्महत्याया इति।

SRI SUBODHINI: This killing is like killing of a brahmin and is considered as equal to the “most heinous sin” (Mahaapataka). But, Oh Lord! You have done this killing out of “ignorance”. Hence, this sin deserves to be warded off, through a “purifying” action. If You had killed him, after having known him, as a Brahmin, then no “purifying ceremony” can “wash off” this sin! But as You have killed him, not knowing him as a Brahmin, what is the action to be done; if required? Answering this, it is said by these sages that, “You are the Lord of all the Yogas and Yogis. You are the Supreme Brahman! Only on an ordinary “Jeeva” (soul) the quality and blemish of it’s actions get attached. But, You do not get affected at all by these qualities or blemish. The reason for this difference between the “Jeeva” and You, Oh Lord! is the “Veda”, which controls the lives of the “Jeeva”; but You are the controller and the originator of the Vedas themselves! The Vedas are the source, from which all the meanings about life and it’s matters, emerge. Though the “blemish” of this “killing” will not get attached to You; it was necessary for You to have observed the “righteous” action, on this matter.”

Even then, through the next verse, they are telling, that Sri Balarama should undergo the “purifying” ceremony (Prāyaschittam).

यद्येतद्ब्रह्महत्यायाः पावनं लोकपावन ।

चरिष्यति भवाँल्लोकसंग्रहोनन्यचोदितः ॥३२॥

VERSE 32 Meaning: “Oh protector and purifier of this Universe! If You undergo the purifying ceremony to remove the “sin” of killing the Brahmin, then, You will uphold and restore the “order” (discipline) in this Universe! This will lead to the welfare and sanctity to this Universe.”

श्रीसुबोधिनी: एतादृश ब्रह्महत्यायाः पावनं प्राणश्चित्तं तदा तव लोकसंग्रहः नान्यथा, अन्यैश्चोक्तः लोकसंग्रहो न भवति अस्मद्विरोधात्। ननु मास्तु लोकसंग्रह इति चेत्तत्राहुः लोकपावन इति लोकपावित्र्यार्थमेव त्वया समागतमिति। यथा वधाभावे त्वया अवतारवैयर्थ्यमुक्तं तथा प्रायश्चित्ताकरणेऽपि लोकोपकाराभावादवतारवैयर्थ्यमिति भावः ॥३२॥

ऋषिप्रोक्तं प्रायश्चित्तं कर्तव्यमिति निश्चित्य पृच्छति चरिष्य इति।

SRI SUBODHINI: “Oh Lord! You will do this purifying ceremony to mitigate the sin of killing the Brahmin, for the sake of the welfare of this Universe. This “purification” will not be done by You for the purpose of mitigating and washing off your sins! — as no “sin” can touch or attach itself to You! Your incarnation has been taken for the purpose of purifying this Universe. This “purification” will sanctify this Universe. You had told us that, by not killing this Suta, your incarnation will go in “waste”. In the same way, if You do not perform the “purification” ceremony, then, the Universe and it’s inhabitants will also not benefit. In this way also, your incarnation will be a waste indeed”. This is the purport.

“Whatever “purifying action”, which the sages will specify, should be done by Me”. Having decided like this, Sri Balarama asks the sages, as per the following verse.

श्री बलदेव उवाच—

चरिष्ये वधनिर्वेशं लोकानुग्रहकाम्यया ।

नियमः प्रथमे कल्पे यावान्स तु विधीयताम् ॥३३॥

VERSE 33 Meaning: “Sri Balarama said, “with a view to wish and desire for the welfare of this Universe, I will do the purifying action! Please tell me the discipline on this, as it was practiced and prevailed in the first Kalpa (aeon).”

वधनिर्वेशो वधप्रायश्चित्तम्। लोकपावनोपपत्तिमङ्गीकृत्याह लोकानुग्रह-
काम्ययेति। ततश्चानुकल्पं परित्यज्य मुख्यकल्पमेव वदन्वित्याह नियमः
प्रथमे कल्प इति। मुख्यकल्पे यावद्व्रतं तावद्वेदो न वदतीति सङ्कोचं
परित्यज्य स विधीयताम् ॥३३॥

अथान्यदप्यभिलषितं भवतां करिष्यामीत्याह दीर्घमायुरिति।

SRI SUBODHINI: “I will do this action of repentance (purification), with a view to ensure the welfare to this Universe, and through which this Universe will get sanctified.”. Please tell me, the purifying steps which prevailed in the first and the most important Kalpa (Aeon — time). Please do not be bashful or hesitant to tell me the nature of this “repentance” action, which prevailed in the Vedic times — although the same may not be prevalent now. (Sri Balarama was interested to perform the “best” of this purification ceremony and not any “diluted” one).

“If you desire, that I should perform anything more or you desire for anything else, please do let me know. I will fulfill them also”. This is being told, through the next verse.

चरिष्यति यथास्मैकसंग्रहो न न्यघोदितः ॥३२॥

दीर्घमायुर्बतैतस्य सत्त्वमिन्द्रियमेव च ।

आशंसितं यत्तद्ब्रूत साधये योगमायया ॥३४॥

VERSE 34 Meaning: "Please tell Me, as per your desire, for endowing Suta with long life, strength and capacity in the senses, or anything else. I will fulfill all your desires, through the strength of My Yoga power."

श्रीसुबोधिनी: यथैतस्य दीर्घमायुः सत्त्वं बलं इन्द्रियसामर्थ्यं च ।
चकारादन्यदपि यदेव किंचिद्भवतामाशंसितं चकारात्पूर्वमनाशंसितं च तत्सर्वं
योगमायया साधयिष्यामि ॥३४॥

तदा संतुष्टा ऋषय ऊचुः परीक्षार्थं संदिहाना विरुद्धद्वयमस्माभिर्वक्तव्यम्,
तत्र यदि समाधानं ज्ञास्यति तदा अस्योक्तं भविष्यतीति तादृशमाहुः अस्त्रस्येति ।

SRI SUBODHINI: "Like endowing the dead "Suta" with long life, strength and capacity in his "senses" (Indriyas) or if you want Me to bless him, with anything else", please tell Me! The word "Cha" (and) used here denotes, that "even if you did not have any desire before, but they have come in your mind now, please tell them also to Me, so that I can fulfill all these desires through the strength of My Yogic powers."

On listening to the words of Sri Balarama, the sages were very much pleased, and they began to say to each other as to whether, they should "test" Sri Balarama or not? They were eager not to tell anything, which is "opposing" in nature, to Sri Balarama's saying. Hence, they told Sri Balarama the following.

ऋषयः ऊचुः -

अस्त्रस्य तव वीर्यस्य मृत्योरस्माकमेव च ।

यथा भवेद्वचः सत्यं तथा राम विधीयताम् ॥३५॥

VERSE 35 Meaning: "The sages said, "Let the "truth" of your weapons, of your valour and of the "death" of Suta prevail. Let there be no obstruction for us also! Whatever You have said, may all of them come true! Please do all these in your own way (i.e. as per your desire and wishes)."

श्रीसुबोधिनी: चत्वारोत्र व्यापृताः अस्त्रं, तव वीर्यम्, मृत्युर्वयं चेति तत्र तस्य जीवने त्रयं बाधितं भवेत्, अजीवने तु वयं चकारात्तव वाक्यं च। यथैतच्चतुष्टयमपि सत्यं भवेत् तथा राम विधीयतामिति ॥३५॥

एकेनैव, चतुर्णां दूषणानां निर्द्धारमाह आत्मा वै पुत्र उत्पन्नः इति।

SRI SUBODHINI: Here four "issues" are joined together. The weapon, valour of Sri Balarama, death (of Suta) and the sages — In this, the first three are obstructing the "life" of Suta! In his (Suta's) death, our "life" also is in peril! The word "Cha" (and) denotes that "let your word" also come true. "In this way let all the "four" become true! Oh Sri Rama! Please, do in this way!"

Through the next verse, Sri Balarama decides on the four "blemishes" .

श्री बलदेव उवाच—

आत्मा वै पुत्र उत्पन्न इति वेदानुशासनम् ।

तस्मादस्य भवेद्वक्ता आयुरिन्द्रियवीर्यवान् ॥३६॥

VERSE 36 Meaning: "Sri Balarama said, "The son of Suta viz. Ugrasrava will make you listen to the Puranas! It is the order of the Veda that the "father" only gets born as the "son". He will be blessed with long life, brilliance, power and with great capacity in his "senses"."

श्रीसुबोधिनी: 'अङ्गादङ्गात्संभवसि हृदयादभिजायसे आत्मा वै पुत्रनामासि स जीव शरदः शतम्' इति। यद्यप्ययमनुकल्पः तथापि मुख्याभावे विधीयते यतो वेदानुशासनम्। तस्मादस्य पुराणस्य वक्ता आयुरिन्द्रियवीर्यवान् अयमेव भवेत्तदा अस्त्रस्य, मम वीर्यस्य तस्मादस्य मृत्योश्च न बाधा भवति। सामान्यात्प्रतिनिधिस्तद्धर्मजः स्यादिति न्यायात्। अस्यापि तथाविधा भवत्विति बोधितम् ॥३६॥

किंच। यद्यपीदं भवतां सर्वथा नाभिप्रेतं तथाप्येतत्प्रतिनिधित्वेनान्य-
द्वक्तव्यमित्याह किं वः कामो मुनिश्रेष्ठा इति।

SRI SUBODHINI: As per the Vedic saying, the "son" gets originated from the essential parts of the "father"! Due to this, the son is of the form of his father only! As a blessing, it has been said, in the Veda, that let the "son" live for 100 years. Sri Balarama blesses them, that Suta's son will make them hear the stories about our Lord, and he will have long life, capacity in the senses and full of brilliance. My weapon and brilliance (valour) will not become "obstruction" to his son "Ugrasrava". He will be like his father.

"If you have any other desire, please let me know. I hope that whatever I have told is desired by you all". Sri Balarama says this, through the next verse.

किं वः कामो मुनिश्रेष्ठा ब्रूताहं करवाण्यथ ।

अजानतस्त्वपचितिं यथा मे चिन्त्यतां बुधाः ॥३७॥

VERSE 37 Meaning: "Oh best among the sages! Please let me know your desire, and I will fulfill the same! I do not know, as to which action of repentance, I should do. Hence please let me know, after you have given this, your thought."

श्रीसुबोधिनी: अथ तदनन्तरं शीघ्रमेव तत्करवाणि। तर्हि स्वेच्छयैव

किञ्चित् कर्तव्यमिति चेत्तत्राह अजानतस्त्यचितिगिति। विधाय यथा यथावत्।
यतो भवन्तो बुधाः। अतः अपचितिमपराधदूरीकरणोपायं चिन्त्यताम्,
तदनूच्यतामित्यर्थः ॥३७॥

तदाहुः इल्वलस्येति।

SRI SUBODHINI: "After your telling me, I will do and fulfill the same very quickly. If you were to ask Me, as to why, I am asking you, as to what you all desire, and why do I not bless you all, with whatever I think as appropriate, to this, I would reply, that I want to know from you all, as to which "act of repentance", I should perform, as I am not aware of this! Hence, please do let me know the kind of "repentance action" (purifying ceremony or act), which I should undertake to do, after you all think it over deeply! You are all sages, who are very wise persons, and you are aware of these rules of repentance. Please tell me the way, which can mitigate the effect of My "offence" (wrong action). Please tell me, after your considered thought."

The sages speak, through the following verse, whatever they desired for!

ऋषय ऊचुः -

इल्वलस्य सुतो घोरो बल्वलो नाम दानवः ।

स दूषयति नः सत्रमेत्य पर्वणि पर्वणि ॥३८॥

VERSE 38 Meaning: "The sages said, "The demon Balwala, the son of Ilwala, pollutes and destroys our sacrifices every time, we begin to conduct them" (i.e. each time, he destroys our "sacrifice")."

श्रीसुबोधिनी: समानमेव निष्कृतिहेतुर्भवति। इल्वलोऽपि ब्रह्मवेषधरो भवति ऋषिवेषेणैव क्वचित् स्थित्वा 'अगस्त्यायातिथये पेचे वातापिम्' स इल्वलः, तस्य सुतो बल्वलः। स स्वभावतोऽपि वध्य इति ज्ञापयितुमाह

दानव इति। किमतस्त्राह सः दूषयति नः सत्रमिति। पर्वणि पर्वणि
पूर्णमास्यां सुत्यादिवसे ॥३८॥

एवं तस्यापराधमुक्त्वा कर्तव्यमाह तं पापं जहीति।

SRI SUBODHINI: Usually persons of equal "status" only end up doing wrong actions! Or become "causes" for the same! Ilwala had dressed up in the attire of a Brahmin (although he was a demon), and was staying as a sage at some place. His son was Balwala and he was worthy of being destroyed, as he was a demon. "Secondly, he came and destroyed (polluted) our "sacrifices" on important occasions like the "full moon" days and others, by throwing polluting materials on our sacrificial fires"

After describing, in this way, the offence of Balwala, the sages plead for the action to be done by Sri Balarama.

तं पापं जहि दाशार्हं तन्नः शुश्रूषणं परम् ।

पूयशोणितविण्मूत्रसुरामांसाभिवर्षणम् ॥३९॥

VERSE 39 Meaning: "Oh Lord! please kill this "sinner", who is a demon! He pollutes our sacrifices with the rain of dirty materials, blood, excreta, urine, toddy and flesh! We regard his "killing" as the highest blessing and service, which You can do for our sake!"

श्रीसुबोधिनी: पापत्वादवश्यं मारणीयः। दाशार्हेति स्वस्य शरणागतत्वं तस्य तत्पालकत्वं च बोधितम्। तदेव नः शुश्रूषणम्, अपेक्षितत्वाद्-दुःखनिवारकत्वाच्च। यद्यपि पादसंवाहनादिकमपि भवति शुश्रूषणं तथापि तत्परम्। तस्य दूषणप्रकारमाहुः पूयशोणितेति। परशुश्रूषणत्वायैतदग्रे कथितम्। पूयादिषण्णामभितो वर्षणम् यस्मादिति ॥३९॥

एवं स्वाभिलषितमुक्त्वा तत्करणेनास्मत्संतोषे सुगममेव प्रायश्चित्तं त्वया कर्तव्यमित्याह ततश्च भारतं वर्षमिति।

SRI SUBODHINI: As he is a "sinner", he deserves to be killed. Our Lord Sri Balarama has been hailed as "Dāsaarha" — to emphasize the fact, that all the sages have now surrendered to Sri Balarama, and they all told, "Oh Lord! as we have surrendered to You, it is your duty to protect us. This "protection" given by You to us, is the "best service", which you can perform to us! This is our prayer. As this "action" will remove our sorrow, may we pray to You to do this killing of Balwala, without fail! This "service", which you shall perform to us is greater than bowing and touching our feet!

The sages now explain about the "offensive" actions of Balwala. He showers the rain of all polluting materials on our sacrificial fires (such as excreta etc.) The sages called this particular "action" as the first and "biggest" seva or service

In this way, after telling about their desire, they say, that all will become happy, when this "action" is completed. Later you may do your action of repentance, at your convenience and comfort. This "action" is being told, through the next verse.

ततश्च भारतं वर्षं परीत्य सुसमाहितः ।

चरित्वा द्वादशान् मासांस्तीर्थस्नायी विशुध्यसे ॥४०॥

VERSE 40 Meaning: "Later, they told Sri Balarama that He will become purified of the sin of killing a Brahmin, if He, with a determined and concentrated mind, undertakes to do a pilgrimage of all the holy places in Bharatavarsha, and after taking bath in all the holy waters."

श्रीसुबोधिनी: भारतवर्षस्य संपूर्णस्य परिभ्रमणं कर्तव्यम्। अयं मुख्यः कल्पः। तत्र प्रकारः सुसमाहित इति। द्वादशान्मासान् व्रतं चरित्वेति

शूद्रहत्याव्रतमुपदिष्टम्। ततः वर्षपर्यन्तं तीर्थस्नानेनान्तिमेन वा विशुध्यसे
शुद्धो भविष्यसि। यात्रा ब्रह्महत्यायाः प्रायश्चित्तं भवति, कालस्तु शूद्रहत्यायाः,
अस्मत्संतोषो बल्वलवधेन, वाक्यादीनां सत्यता प्रतिनिधिस्थापनेनेति सर्वं
यथास्थितं जातमिति विशुध्यसे ॥४०॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभ-
दीक्षितविरचितायां दशमस्कन्धोत्तरार्धविवरणे अष्टसप्ततितमोध्याय-
विवरणम् ॥ (७८) ॥

SRI SUBODHINI: "You should do the traveling or circumbulation of the entire Bharatavarsha. This is the most important task". They now tell, as to what should be done during this travel. (1) Have a concentrated mind i.e. of one ideal only. (2) Keep this "vow" for 1 full year. This vow will destroy the "sin" of killing Suta, who was a "Sudra" made into a "Brahmin" by the sages. After this, during this one year, take bath only in the holy waters. After finishing all these baths," when You will do the last "bath", then You will become fully purified. The travel throughout the Bharatavarsha will mitigate the "sin" of killing a Brahmin. The "one year" of the observance of the "vow" will mitigate the sin of killing a "Sudra". By killing Balwala, all of us will become very happy. By blessing us with the representative of this "Suta", your words will become truthful (i.e. fulfilled). In this way everything will become, as is was before! This will also make You purified."

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 78th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्री भागवतं-दशमस्कन्धं-एकोनाशीतितमोध्यायं ॥

CHAPTER 79, CANTO 10, SRI BHĀGAVATAM.

कीर्त्यभावे सुसंसिद्धे कीर्तिहेतुन् बल स्वयम् ।

त्रिंशत्तमे तथाध्याये चकारेति निरूप्यते ॥१॥

तत्र प्रथमं बल्वलवधार्थं कालप्रतीक्षा कृता। ततो बल्वलसमागमनमाह
ततः पर्वण्युपावृत्त इति।

KĀRIKA 1 Meaning: "In the previous chapter, Sri Balarama had killed Suta, through which He got "ill-fame". In this chapter, Sri Balarama will enact such "Leelas" (actions), by Himself, through which, His "fame" will spread, far and wide."

For the enactment of these Leelas, the killing of Balwala is the first task. Sri Balarama waited for the proper time for this, and Balwala came. This is being explained by Sri Sukadeva, through the following verse.

श्रीशुक उवाच-

ततः पर्वण्युपावृत्ते प्रचण्डः पांशुवर्षणः ।

भीमो वायुरभूद्राजन्यूयगन्धस्तु सर्वतः ॥१॥

VERSE 1 Meaning: “Shri Sukadeva said, “Oh king! When the full moon day came to prevail, a very dangerous and forceful wind began to blow along with the shower of thick dust! All the four sides now got enveloped with the bad odour of decaying materials.”

श्रीसुबोधिनीः दानवा अदृष्टं एवेति तत्कार्यमेव दृष्टं वर्णयति ततः
प्रचण्डः पांशुवर्षणः पांशुवृष्टिं वर्षन् भयानको वायुराविर्भूतः। एतत्तेषां
प्रथमकार्यम्। राजन्निति संबोधनं महती सेना पश्चात्समायातीति ज्ञापनार्थम्।
ततः पूयगन्धश्च सर्वतो जातः ॥१॥

वृष्ट्यर्थं सुरामांसादीनामानयनात् ।

SRI SUBODHINI: Usually demons always attack, in a “hidden” way (i.e. hiding). That is why, the wicked actions of this demon is being explained. He was showering incessantly, “dust”, along with a very forceful wind. This was his first task or attack. “Oh king!” — this addressal has been made by Sri Sukadeva to inform the king, that a very big “army” is going to follow this attack. The demon also caused the spread of a very bad odour on all the four sides!

For the “shower” from the sky, the demon arranged for the materials such as toddy and flesh — this is being described below.

ततोऽमेध्यमयं वर्षं बल्वलेन विनिर्मितम् ।

अभवद्यज्ञशालायां सोन्वदृश्यत शूलधृक् ॥२॥

VERSE 2 Meaning: “Inside the place where the “sacrifice” was being done, Balwala showered the rain of the polluting and dirty flesh and other materials. He now came to be seen there, holding a “trident” in his hand.”

श्रीसुबोधिनीः ततो यज्ञशालायाममेध्यमयं वर्षमभूतेन स एवोपद्रव इति निश्चितम्। ततः सोप्यन्वदृश्यत। शूलधृगिति युद्धार्थं महादेवाल्लब्धवरत्वं ख्यापयितुम् ॥२॥

ततो बलदर्शनेन तस्य स्वरूपं वर्णयति तं विलोक्येति।

SRI SUBODHINI: Later, inside the place, where the actual sacrifice was being done, a shower of flesh, and other polluting materials was done. Sri Balarama realized that this is how, this demon creates difficulties and obstructions. Later holding a “trident”, the demon Balwala also came there, and was seen by everyone. The reason for holding the “trident” was to show that, “I have got a boon from Lord Siva”. He desired also that everyone should become aware of this!

Later, on seeing his “strength” a description is done, through the following verse, about his “form” and “nature”.

तं विलोक्य बृहत्कायं भिन्नाञ्जनचयोपमम् ।

तप्ताम्रशिखाश्मश्रुं दंष्ट्रोग्रभ्रुकुटीमुखम् ॥३॥

VERSE 3 Meaning: “Looking like a big black colleryum mountain, with a huge body, with hair, beard and moustache like the molten copper, with eyebrows and jaws of a very dangerous face — in this way Sri Balarama saw Balwala, and got determined, that this demon is worthy of being killed at all times!” (Whatever He did is explained in the following 4 verses).

श्रीसुबोधिनीः आदौ मूर्तिस्थौल्यं दृष्ट्वापि भयजनकम्। बलाधिकत्वं च। वर्णेनापि तथात्वमाह भिन्नाञ्जनचयोपममिति। अञ्जनचयोञ्जनपर्वतः प्रसिद्धाञ्जनपर्वताद्भिन्नश्चेन्मूर्तिमानञ्जनपर्वतो भवति। तस्याधिदैविकः पृथक् पर्वतः स्थितः तदायं तत्तुल्यो भवति। एवं तस्मिन् तामसभावमुक्त्वा तथा सति जडो भविष्यतीत्याशङ्क्य तस्य स्वरूपे वर्णे च राजसं भावमाह

तप्तताम्रशिखाश्मश्रुमिति। अग्नितप्तताम्रवच्छिखाः केशाः श्मश्रूणि च यस्य तम्। दंष्ट्राभि उग्रभृकुट्या च सहितम्, मुखं च भृकुटीसहितम्, मुखं दंष्ट्राभिरुग्रं वा अयं सर्वथा वध्य एवेति ॥३॥

SRI SUBODHINI: The “huge” nature of the form itself caused great fear. Everyone realized, that he had great strength! His “colour” of the body was also very terrifying! Looking like the charcoal black colleryium mountain! Or a huge part of this mountain, which is broken! As though, the “celestial” form of this mountain has come alive now! His “form” was very “Tāmasik” in nature. Was he inanimate due to all this gross “mountain-like” form and nature? A description of his “Rājasik” (dynamic) nature is being described. His hair, beard and moustache resembled like the molten copper. His face was also looking dangerous, through his huge teeth and cruel eyebrows! Sri Balarama, therefore got determined, that this demon deserved to be killed.

सस्मार मुसलं रामः परसैन्यविदारणम् ।

हलं च दैत्यदमनं ते तूर्णमुपतस्थतुः ॥४॥

VERSE 4 Meaning: “Sri Balarama remembered His “Musala” weapon which destroys the army of the enemies and His famous “plough” weapon which subjugates all the demons, due to which, both of these weapons presented themselves before Him.”

श्रीसुबोधिनीः स्वशस्त्रं मुसललाङ्गलात्मकं द्वारकायां स्थितं पाताले वैकुण्ठे वा स्थितं सस्मार यतो रामः सर्वेषां रतिजनकः पूर्ववद्विशेषणम्। परसैन्यविदारणमिति शत्रुसेनाविनाशकं हलं च तादृशम्। चकारेण तद्धर्मानुत्कर्षः स्मरणानन्तरमेव बलभद्रमुपतस्थतुः तत्समीपमागते ॥४॥

ततो लीलायाः कर्तव्याभावात् एकेनैव प्रहारेण तं मारितवानित्याह तमाकृष्येति।

SRI SUBODHINI: Sri Balarama remembered now His divine weapons of "Musala" and the "plough". They were, at that time, stationed at Dwaraka, or in Paatala or in Sri Vaikuntam! Sri Balarama gives bliss and love to everyone! The plough destroys completely the enemy forces. The word "Cha" (and) is used here to describe it's quality or efficiency (i.e. the weapon's). No sooner, they were remembered, these weapons presented themselves and stood near Sri Balarama.

Later, as He was not eager to prolong this "Leela", Shri Balarama killed him, with one "blow" only! This is being described through the following verse.

तमाकृष्य हलाग्रेण बल्वलं गगनेचरम् ।

मुसलेनाहनत्क्रुद्धो मूर्ध्नि ब्रह्मद्रुहं बलः ॥५॥

VERSE 5 Meaning: "Sri Balarama thus angered, dragged down with the tip of His "plough" weapon, this demon Balwala, who is a Brahmin-hater, and who was going round in the sky, and shattered his head, with His Musala weapon."

श्रीसुबोधिनीः गगनेचरं दूरे वर्तमानमपि। भगवत्त्वेऽपि क्रुद्धत्वान्मारणम्।
क्रोधे हेतुः ब्रह्मद्रुहमिति। बल इति सामर्थ्यम् ॥५॥

न तस्य पराक्रमः कोपि जात इति वक्तुं शीघ्रं तस्य पतनमेवोच्यते,
सोपदिति।

SRI SUBODHINI: This demon was going round in the sky and hence, he was a little far away from Sri Balarama. Even then, Sri Balarama dragged him down, through the tip of the "plough" weapon. Sri Balarama despite being the Lord of the Universe, now, gave a blow, on his head, through His "Musala" weapon. The reason for his "anger" was that Balwala, hated the "Brahmins"

and Sri Balarama had the capacity to enact all these "Leelas"!

But, the demon Balwala could not show any "valour" at all. Hence, it is said, that he fell down quickly as per the next verse.

सोपतद्भुवि निर्भिन्नललाटोसृक्समुत्सृजन् ।

मुञ्जन्नार्तस्वरं शैलो यथा वज्रहतोऽरुणः ॥६॥

VERSE 6 Meaning: "Through the blow received on the head, the forehead got broken, and he fell on the ground, with blood flowing from his head, in such a way, like the red hued mountain shattered by the blow of the Vajra weapon of Indra. At the time of his falling, while making the painful sounds, his life force ebbed out of his body."

श्रीसुबोधिनी: भुवीति तस्यापि मुक्तिः निर्भिन्नललाटत्वं प्रहारज्ञापकम्। असृक् समुत्सृजन्निति महाप्रहारः। प्रतीकाराकरणे ज्ञापकः आर्तस्वरं मुञ्जन्निति। मुक्त्यर्थं स्वस्मिन् दया ख्यापिता। तादृशोपि हन्तव्य एवेति दृष्टान्तमाह शैलो यथा वज्रहत इति। अरुणः अरुणवर्णः पर्वतः ॥६॥

ततः इष्टस्य सिद्धत्वात् मुनयः स्तोत्रादिकं कृतवन्त इत्याह संस्तुत्येति।

SRI SUBODHINI: He fell on the ground. From this, we can realize, that the Lord had blessed him with "liberation" (Mukthi) also. The breaking of his forehead and the flowing of blood denote, that the blow on the head received through the "Musala" weapon was very severe. He could not respond to this serious attack, and this is indicated by his wailing and painful sounds made by him, in distress! He began to pray to our Lord Sri Balarama, "Be compassionate to me and bless me with "liberation" (Mukthi)". Hence, he was killed in the same way as the red-hued (Aruna) mountain was shattered through the "Vajra" weapon!

After getting their "desires" fulfilled, the sages began to "praise" our Lord, as per the following verse.

संस्तुत्य मुनयो रामं प्रयुज्यावितथाशिषः ।

अभ्यषिञ्चन्महाभागा वृत्रघ्नं विबुधा यथा ॥७॥

VERSE 7 Meaning: "The sages "praised" the glory of our Sri Balarama, and gave Him, their truthful blessings! They now "anointed" Sri Balarama, like the celestial gods had "anointed" Lord Indra earlier."

श्रीसुबोधिनी: स्तोत्रं स्वसंतोषख्यापकम्। ततः प्रीतानां सत्याशीर्दानम्। ततः सर्वपुरुषार्थ सिद्ध्यर्थं अभ्यसिञ्चन् कीर्त्यर्थं पापनिवृत्त्यर्थं वा। परमदयालुर्व्रतस्थः कथमेवं कृतवानित्याशङ्कं वारयितुं महत्या प्रार्थनया केवलं मारितवान्। न तु स्वत एवेति ज्ञापयितुं दृष्टान्तमाह वृत्रघ्नं विबुधा यथेति। वृत्रे हतेः यथा देवा इन्द्राभिषेकं चक्रुरित्यर्थः। अनेन तस्य सर्वपापक्षयो निरूपितः ॥७॥

SRI SUBODHINI: The purport of doing this "praise" of Sri Balarama is to emphasize, that these sages became very pleased and fulfilled! Later they "blessed" Sri Balarama, and for the sake of attaining all the goals of their lives, they performed the "anointing" ceremony (Abhishekam) of Sri Balarama. Sri Balarama is a very compassionate Lord. At the present time, He was also bound by a "vow" (of pilgrimage). A doubt may arise now, as to how at this time, he was forced to do an act of "killing" of Balwala? Answering this, it is said, that Sri Balarama killed Balwala only after sincere prayers were made to Him, by the sages i.e. He did not kill him of His own accord! With a view to make us understand this truth, an example is given here. Like the celestial deities were made happy, through the killing of the demon Vritaasura, and they performed the "anointing" ceremony for Lord Indra, in the earlier

times! In the same way, these sages also became happy with the destruction of the demon Balwala. They realized that, from now onwards, their "sacrifices" will be conducted in a proper (pure) manner, without any obstacles! Hence, they also, as an act of "thanksgiving", performed this ceremony for Sri Balarama.

वैजयन्तीं ददुर्मां श्रीधामाम्लानपङ्कजाम् ।

रामाय वाससी दिव्ये दिव्यान्याभरणानि च ॥८॥

VERSE 8 Meaning: "They offered to Sri Balarama the Divine garland of "Vyjayanti", in which Goddess Laxmi, is always residing, and whose flowers never fade away! They gave divine dresses and ornaments also to Sri Balarama!"

श्रीसुबोधिनी: ततः कीर्त्याद्युपचयार्थं वैजयन्तीं मालां ददुः।
आपादलम्बिनी वैजयन्ती, श्रीधामेति। स्थिरलक्ष्मीत्वम्। अम्लानेति दोषाभावः।
पङ्कजेति गृणाः। ततो रामाय सर्वरमणरूपाय, दिव्ये वाससी दिव्यानि
चाभरणानि लौकिकशोभातिशयार्थं ददुः ॥८॥

SRI SUBODHINI: Later, with a view to enhance His "fame", they gave the Divine "Vyjayanti" garland to Sri Balarama. This garland is the eternal residing place of Goddess Laxmi, and it's flowers never fade away! This garland is always "blemish-free" i.e. it's flowers stayed fresh throughout, and contained all the "Divine" qualities. The word "Raama" has been used to reemphasize, that the divine form of Sri Balarama has been taken to give "bliss" (Aananda) to everyone. By saying, that the clothes and ornaments were "Divine" in nature, emphasis is made to their "supernatural" brilliance (i.e. they were not "just" worldly ornaments). Sri Balarama will exhibit supernatural beauty and brilliance by wearing all these ornaments.

अथ तैरभ्यनुज्ञातः कौशिकीमेत्य ब्राह्मणैः ।

स्नात्वा सरोवरमगाद्यतः सरयुरास्रवत् ॥९॥

अनुस्रोतेन सरयुं प्रयागमुपगम्य सः ।

स्नात्वा संतर्प्य देवादीञ्जगाम पुलहाश्रमम् ॥१०॥

VERSES 9 and 10 Meaning: "After getting the permission from the sages, Sri Balarama took bath, along with the Brahmins, in the Kausiki river. He then went to the Manasa Sarovar (lake). He followed the flow of the Sarayu river and reached Prayaga. He took bath in the holy confluence of "Triveni", gave "oblations" to the celestials and others, and went to the Aashrama of sage Pulaha."

श्रीसुबोधिनी: एवं लौकिकालौकिकशोभातिशयसंयुक्तः सन् तदाज्ञापालनार्थं तैरभ्यनुज्ञातः तीर्थयात्रार्थमाज्ञप्तः ब्राह्मणैः सह कौशिकीं नदीं ययौ। तत उत्तरभागे या कोटाग्रामादायाति सा कौशिकी तत्र स्नात्वा तेनैव मार्गेण मानससरोवरमगात्। तस्मात्सरोवरात् बह्व्यो नद्यः प्रसृताः। ततः सरयुरपि प्रसृता। अतस्तत्सङ्गे अनुस्रोतेन सरयुमयोध्यापर्यन्तमागत्य पश्चात् प्रयागे समागतः। सरयुशब्दः सरयूशब्दश्च। सर इत्युदकनाम सरो युनक्तीति। ततस्तीर्थराजः प्रयाग इति तत्र विशेषस्नानादिकमाह स्नात्वा संतर्प्येति। तत उत्तरभागे पुलहाश्रमं हरिक्षेत्रं गतः ॥९॥१०॥

SRI SUBODHINI: In this way, Sri Balarama, now, exhibited the "traditional" (worldly) and the "supernatural" (Divine) "brilliance". He got the "permission" of the sages, with a view to fulfill their advice. He proceeded further on His pilgrimage along with the Brahmins. At first, He reached the Kausiki river, which comes from the village Kota, in the north. After taking bath in this river, Sri Balarama went to the Manasarovar lake, following this path.

Very many rivers get originated from this lake, including the river Sarayoo. Sri Balarama followed the path of this river, and came up to Ayodhya and then onward to Prayag. The meaning of the word "Sarayoo" is the "one which unites water"! Later He performed the special bath and oblations/offerings (for celestial deities, ancestors) in this king of holy places viz. Prayaga. Afterwards, He went to the Aasharam of sage Pulaha at Harihara Kshetram!

गोमतीं गण्डकीं स्नात्वा विपाशां शोण आप्लुतः ।

गयां गत्वा पितृनिष्ठा गङ्गासागरसङ्गमम् ॥११॥

VERSE 11 Meaning: "He took bath in the Gomati, Gandaki and Vipaasa rivers. He then took bath in the Sonanda river. Later, He went to Gaya and offered the "oblations" to His ancestors. Afterwards he offered "oblations" to the celestial gods and ancestors at the confluence of Gangasaagar."

श्रीसुबोधिनी: गमनमध्य एव गोमतीं गण्डकीं स्नात्वा। विपाशा काचित् क्षुद्रा पञ्चनद्यां प्रविष्टा हरिक्षेत्रनिकट एव, अन्या तु विपाशा काश्मीरदेशे, ततः शोणे समागतः। गङ्गामुत्तीर्य सोऽपि महानद इति शोणे आप्लुत इत्युक्तम्। ततो गयां गत्वा सामान्य-पितृनिष्ठा पितामहपित्रादीन्वा, केवलगयाभिगमनं जीवत्पितृकस्य निषिद्धम्। यात्रायां तु न निषिद्धमिति विभागः। ततो गङ्गासागरसङ्गमं गतः। सर्वत्र स्नानतर्पणादि ॥११॥

SRI SUBODHINI: On His way, He took baths in the rivers Gomati, Gandaki and Vipaasa. This river "Vipaasa" is a small river, which gets joined in Harikshetram along with 5 rivers. The other Vipaasa river is in Kashmir. From here, Sri Balarama came to Sonanda after having crossed the Ganges river. This is also a great river and hence, He took a bath in this river also. Later,

He went to Gaya and offered His "offerings and ablutions" to His ancestors like the grandfather and other ancestors. A person, whose father is alive should not visit Gaya. But as part of a long pilgrimage, a visit to Gaya, is not prohibited. Later Sri Balarama came to Gangasaagar. At all holy places, He took bath and offered "oblations" as per the traditional ways.

उपस्पृश्य महेन्द्राद्रौ रामं दृष्ट्वाभिवाद्य च ।

सप्तगोदावरीं वेणां पम्पां भीमरथीं ततः ॥१२॥

VERSE 12 Meaning: "After taking bath at Gangasaagar, He got the "Darsan" of Lord Parasuraama on the Mahendra mountain and after prostrating to him, Sri Balarama reached Bheemarathi, after visiting the Saptagodaavari, Vena and Pampa rivers."

श्रीसुबोधिनी: ततो मध्ये तदानीं पुरुषोत्तम स्थानं न भगवानस्तीति तदनुक्त्वा महेन्द्राद्रिं गतः। तत्र परशुरामं दृष्ट्वा अभिवाद्य च ज्येष्ठत्वात्। ततः सप्तगोदावरीं गतः। यत्र सप्तधा गोदावरी समुद्रं गता। ततः कृष्णवेण्यां तस्या अपि संगमं गतः। ततो देशमध्ये समागत्य निवृतिसंगमे पाण्डुरङ्गे वा भीमरथीं गतः। पम्पां च सरः विद्यानगरसमीपे ॥१२॥

SRI SUBODHINI: He came to the Mahendra mountain. In the middle, there is the holy place of "Sri Purushottama" — but there our Lord does not reside. Only His "place" is there. That is why, this "place" is not mentioned here. On the Mahendra mountain, Lord Parasuraama's "Darsan" was attained and Sri Balarama prostrated to Him. Lord Parasuraama was elderly to Sri Balarama and hence "prostrations" were offered. Later, He went to the "Saptagodaavari" viz. the place, where the holy Godaavari, with 7 streams, enters into the sea. Then He went to the confluence of the Krishnaveni river.

Later, He came to the city of Pandarpur of Lord Paanduranga (which our Shri Mahaprabhuji calls as "the confluence of Moksha or Nivruthi) and the river Bheemarathi. The river Pampasar is near Vidhyasagar.

स्कन्दं दृष्ट्वा ययौ रामः श्रीशैलं गिरिशालयम् ।

द्रविडेषु महापुण्यं दृष्ट्वाद्रिं वेङ्कटं प्रभुः ॥१३॥

VERSE 13 Meaning: "After getting the "Darsan" of Lord Kartikeya, Sri Balarama went to the holy abode of Lord Siva viz. Sri Sailam mountain. Later He went to have the "Darsan" of Sri Venkatesa (Balaaji) at Tirupati, which is a very holy place (Mahapunyam) in the Dravida country."

श्रीसुबोधिनी: तत्रैव स्कन्दं दृष्ट्वा ततः श्रीशैलं गतः। अनेन देशमध्ये परिभ्रमणं कृत्वापि सर्वाणि तिर्थानि कृतानीत्युक्तम्। ततः पूर्वभागे श्रीशैले किमिति गतमित्याकाङ्क्षायामाह गिरिशालयमिति। तत्र महादेवं दृष्ट्वा द्रविडदेशेषु महापुण्यजनकं वेङ्कटाद्रिं भगवद्रूपं ददर्श। स हि पर्वत एव विष्णुरूपः। यथा नारायणः ॥१३॥

SRI SUBODHINI: There, after, having the "Darsan" of Lord Kartikeya, Sri Balarama went to the Sri Saila mountain. He circumbulated this holy place and visited all the holy places. Why did He visit the Sri Sailam, in the north? Answering this, it is said that at Sri Sailam, the abode of Lord Siva is situated. After getting the "Darsan" of Lord Siva, He came to the Dravida country, for getting the "Darsan" of Lord Venkateswara (Tirupati). He came to the mountain, which is BY ITSELF THE FORM OF LORD VISHNU AND LORD NARAYANA!

कामकोष्णीं पुरीं काञ्चीं कावेरीं च सरिद्वराम् ।

श्रीरङ्गाख्यं महापुण्यं यत्र संनिहितो हरिः ॥१४॥

VERSE 14 Meaning: "Later Sri Balarama went to Kaamakoshni, Kanchipuri and came to the illustrious river Kaveri. He then came to the great temple Srirangam, where our Lord Sri Hari is always present."

श्रीसुबोधिनी: ततः कामकोष्णीं कामाक्षी शिवकाञ्चीति प्रसिद्धा
ततः काञ्ची पुण्यकोटिः ततः कावेरी श्रीरङ्गस्थाने। तत्र श्रीरङ्गं च महापुण्यहेतुं
दर्श। सर्वायतनापेक्षया श्रीरङ्गे विशेषमाह यत्र संनिहितो हरिरिति ॥१४॥

SRI SUBODHINI: He came to have the "Darsan" of mother Kamaakshi at Kaamakoshini, situated in the Sivakaanchipuram. Later He visited the entire holy city of Kanchipuram. He came to the holy Kaveri river, where the holy temple of Srirangam is situated. He had the "Darsan" of Sri Ranganatha, whose Darsan is very holy and confers great "Punya" (result of good deeds). Of all the "Darsans" of the various holy forms (Sri Moorthy) of our Lord, the glory and greatness of Sri Ranganatha is being praised here. It is said that SRI NARAYANA (SRI HARI) IS ALWAYS PRESENT IN SRI RANGANATHA'S HOLY FORM IN SRIRANGAM.

ऋषभाद्रिं हरेः क्षेत्रं दक्षिणां मथुरां तथा ।

समुद्रसेतुमगमन्महापातकनाशनम् ॥१५॥

VERSE 15 Meaning: "Sri Balarama went to Rishabhachalam, which has a temple for Sri Hari, the southern Mathura, and then came to the Sethu bridge, which destroys the greatest of sins."

श्रीसुबोधिनी: ततः ऋषभाद्रिः। तस्यैवापरभागे तच्छिवक्षेत्रं विष्णुक्षेत्रं
वेति सन्देहे निर्णयार्थमाह हरेः क्षेत्रमिति। ततो दक्षिणमथुरां गतः। यामानमथुरेति
प्रसिद्धाः ततः समुद्रसेतुमगमत्। सेतुबन्धे गतः। तस्य माहात्म्यमाह
महापातकनाशनमिति तदत्यन्तं पुण्यतममिति ॥१५॥

SRI SUBODHINI: From there, Sri Balarama went to Rishabhāchalam. In the upper portion of this place, there is a temple for our Lord Sri Hari. Later He went to the “southern” Mathura, which is known as “Māna Mathura”. Afterwards, He reached the Sethu (Rameshwar) bridge. The glory of this place is emphasized in this verse, by telling, that this place destroys the greatest of all sins and confers great “Punya” or merit!

तत्रायुतमदान्देर्नूर्ब्राह्मणेभ्यो हलायुधः ।

कृतमालां ताम्रपर्णीं मलयं च कुलाचलम् ॥१६॥

VERSE 16 Meaning: “There, Sri Balarama gave charity to the Brahmins in the form of 10,000 cows. Later going over Kritamāla, Tāmrapaarni Kulāchala, He came to the Malaya mountain, where the sage Agasthya had his Aashram.”

श्रीसुबोधिनीः तत्र धेनूनामयुतं प्रादात्। तोर्थवासिभ्यो दानशङ्कां वारयितुमाह ब्राह्मणेभ्य इति। यद्यपि तत् स्थानं स्वकृतमेव ततश्च न ज्ञातवानिति ख्यापयितुं हलायुध इत्युक्तम्। ततः कृतमाला अग्रे दक्षिणसमुद्रसमीपे। ततस्ताम्रपर्णीं तत्रैव मलयः कुलालयः यत्रागस्त्यस्थानम् ॥१६॥

ततस्तत्राऽऽगत्य अगस्त्यनमस्कारं कृतवानित्याह तत्रागस्त्यमिति।

SRI SUBODHINI: He gave 10,000 cows in charity there. Did He give this to those, who were living in this holy place? In the verse, this doubt is removed by telling that this charity was given to the Brahmins. Though this place was made by Sri Balarama only (in His previous incarnation as Laxmana), there was no recognition, now, of this fact. That is why, the name of “Halayudha” (the one who wields the weapon of a plough) has been given to Sri Balarama.

Later, He went to the Kritamāla river, which is near to the ocean in the souther side. From here, He went to the Tāmraparni river. In this place only, there are the Malaya and Kulachala mountains and here, there was the “Aashram” of sage Agasthya.

Sri Balarama came to have the Darsan of the sage Agasthya, to whom He offered His “prostrations” — as per the next verse.

तत्रागस्त्यं समासीनं नमस्कृत्याभिवाद्य च ।

योजितस्तेन चाशीर्भिरनुज्ञातो गतोऽर्णवम् ।

दक्षिणं तत्र कन्याख्यां दुर्गां देवीं ददर्श सः ॥१७॥

VERSE 17 Meaning: “After prostrating to sage Agasthya, who was deep in meditation, He got His blessings by repeating His own name in the traditional way of “Abhivaadan” (the way to greet and offer “respect”) Afterwards, on getting the permission of the sage, Sri Balarama came to the southern ocean, and He had the “Darsan” of the Divine mother Goddess Kanyakumari known as Durga.”

श्रीसुबोधिनीः समासीनं तपः कुर्वाणं स्थिरासनं वा भगवच्चिन्तकम्।
नमस्कारः माहात्म्यख्यापकः। साष्टाङ्गं अभिवादनं नामोच्चारणपूर्वकम्।
चकारात्तस्य स्तोत्रमपि कृतवानिति ज्ञायते। अतस्तेनाशीर्भिर्योजितः।
ततोऽप्यनुज्ञातः दक्षिणसमुद्रस्थानं गतः। यत्र कन्याकुमारी तिष्ठति। ततस्तामपि
दृष्ट्वानित्याह तत्र कन्याख्यां दुर्गामिति। लक्ष्म्यंशत्वं वारयितुं दुर्गापदम्। सा
च देवी देवतारूपा पूर्वं मानुष्यपि देवतारूपा जाता ॥१७॥

SRI SUBODHINI: When Sri Balarama came there, sage Agasthya was doing his penance by doing meditation on our Lord Sri Krishna. Sri Balarama offered His “prostrations”, thus showing the glory and greatness of this sage Agasthya. Afterwards, Sri Balarama, telling

His own name, did His prostrations fully, by falling on the ground (Saashtangha). The word "Cha" (and) used in this verse, denotes that Sri Balarama sang the "praise" of this sage too! The sage was very pleased with this "prostration and greeting" of Sri Balarama, and he blessed Him fully. After getting the blessings of the sage, Sri Balarama got permission to leave and came to the southern ocean. There, the Goddess Kanyakumari's temple is situated. Sri Balarama got her "Darsan". The name of this Goddess is given as "Durgadevi", as there was no "Amsa" or part of Goddess Laxmi in this deity. This Goddess is celestial in nature. She was earlier in a "human" form, though being celestial (Devata) in nature.

ततः फाल्गुनमासाद्य पञ्चाप्सरसमुत्तमम् ।

विष्णुः संनिहितो यत्र स्नात्वास्पर्शद्गवायुत्तम् ॥१८॥

VERSE 18 Meaning: "After getting the "Darsan" of mother Durga, He came to the holy "Phālguna" Teertham; from here He went to the holy place known as "Panchaapsaras", where Lord Vishnu is always present. He took bath there and gave 10,000 cows in charity."

श्रीसुबोधिनी: ततः फाल्गुनं अनन्तशय्यां गतः। तत्रार्जुनस्य पञ्चाप्सरसां पादगृहीतानामुद्धारणात्तन्नामैव तत्प्रसिद्धं जातं तदाह पञ्चाप्सरसमिति। उत्तमं स्थानमेव तत्, तस्य स्थानस्य माहात्म्यमाह विष्णुः संनिहितो यत्रेति। तत्रापि स्नात्वा सेताविव गवामयुतं दत्तवान् ॥१८॥

SRI SUBODHINI: Later Sri Balarama came to the "Ananthasayya" (Trivandrum?) temple which is known as "Phālguna Teertham". Later He came to the holy place of "Panchaapsaras" which is considered as the "best" of all places. In this holy place, Arjuna had redeemed the 5 Divine "Apsaras", who had surrendered to him.

In this holy place, our Lord Sri Vishnu is always present. This is it's glory and greatness. Here also, Sri Balarama took His holy dip and gave 10,000 cows in charity as He had done earlier in Sethu Rameshwar.

ततोतिव्रज्य भगवान् केरलान् स्तोक्व्यगर्तकान् ।

गोकर्णाख्यं शिवक्षेत्रं सांनिध्यं तत्र धूर्जटेः ॥१९॥

VERSE 19 Meaning: "Later Sri Balarama, very quickly, came through Kerala, Stokya and Gartaka territories and reached Gokarna, the abode of Lord Siva's temple, where Lord Siva is always present."

श्रीसुबोधिनी: ततोतिव्रज्य शीघ्रं तदेशोल्लङ्घनार्थमतिव्रजनम्। यतोऽयं भगवान्। तत्र देशे भेदत्रयमाह केरलान् स्तोक्व्यान् गर्तकाश्चेति। स एव मल्लिवार इति प्रसिद्धः। ततोऽग्रे गोकर्णाख्यं रावणेन नीयमानो महादेवः तत्र स्थापितः नोद्धर्तुं शक्य आसीत् तत् उत्पाटयमानः गोकर्णाकृतिर्जातः तच्छिवक्षेत्रम्। तत्र धूर्जटेः सांनिध्यं सर्वदैव ॥१९॥

SRI SUBODHINI: Sri Balarama went from there very quickly, as He wanted to cross all the territories, in between, quickly — and also due to the fact that SRI BALARAMA IS OUR LORD HIMSELF! There are three parts in this territory viz. (1) Kerala. (2) Stokya and (3) Gartak. This is known as "Malabār"! Ahead of this is the holy place of Gokarna. Here, Ravana had brought Lord Siva and established Him. But he was not able to take away Lord Siva from here. At the time of lifting him by Ravana, Lord Siva took the form of "cow's ear" (Gokarna). Due to this, this holy place was names as Gokarna! — where Lord Siva is always present.

आर्या द्वैपायनीं दृष्ट्वा शूर्पारकमगादबलः ।

तापीं पयोष्णीं निर्विन्ध्यामुपस्पृश्याथ दण्डकम् ॥२०॥

VERSE 20 Meaning: "Sri Balarama came to Soorparaka, through the Aarya river, where the sage Vyasa had done his penance. Later He took baths in Taapi, Payoshni and Nirvindhya rivers and came to Dandakaranya."

श्रीसुबोधिनी: तत आर्या नदीं द्वैपायनस्य तपःसंबन्धिनीम्। ततः
शूर्पारकस्थानं कृष्णवेण्याम्। ततस्तापी नदी पयोष्णी निर्विन्ध्या च ततस्ततः।
ततो दण्डकारण्यं प्रविष्टः ॥२०॥

SRI SUBODHINI: Due to the penance of Sri Vyasa, the river Aarya was holy and Sri Balarama crossing this river came to the place of Soorparaka i.e. to the river of Krishnaveni. Later He took baths in Taapi, Payoshni and Nirvindhya rivers and entered into Dandakaranya.

प्रविश्य रेवामगमद्यत्र माहिष्मती पुरी ।

मनुतीर्थमुपस्पृश्य प्रभासं पुनरागमत् ॥२१॥

VERSE 21 Meaning: "After taking bath in the Rewa river, He came to the city of Mahishmati. He took bath in the "Manuteertham" here and later came to Prabhaasa."

श्रीसुबोधिनी: तत्र च रेवां नर्मदामगमत्। यत्र मण्डपाचलनिकटे
माहिष्मती नाम पुरी पूर्वं प्रसिद्धा। ततस्तीरे गच्छन् मनुतीर्थमुपस्पृश्य
समुद्रसंगमपर्यन्तमागत्य पुनः प्रभासमागमत्। एवं मण्डलेन भारतवर्षस्य
परिभ्रमणमुक्तम्। एतावतापि वर्षो न पूर्णः ॥२१॥

SRI SUBODHINI: "Narmada" is the name of Rewa river. Here, near the Mandapa mountain, there was a famous town by the name of Mahishmati. From here, going along the banks of this river, Sri Balarama reached the holy place of "Manutheertham" and took bath. Later, He came up to the confluence of the river and the ocean and reached Prabhaasa. In this way, He completed the

“circling” of the entire Bharatavarsha. Even then, one year was not yet over.

श्रुत्वा द्विजैः कथ्यमानं कुरुपाण्डवसंयुगे ।

सर्वराजन्यनिधनं भारं मेने हतं भुवः ॥२२॥

VERSE 22 Meaning: “The Brahmins say — that all the kings were killed in the battle between the Kauravas and the Pandavas — and having heard this, Sri Balarama thought that this earth has been redeemed of it’s burden.”

श्रीसुबोधिनीः ततोप्यग्रे पुनर्भ्रमणार्थं गच्छन् कुरुक्षेत्रनिकटे गतः। तत्रत्यैर्द्विजैः कथ्यमानं कुरुपाण्डवानां संयुगे तत्संबन्धिनां सर्वेषां राज्ञां निधनं श्रुत्वा भुवो भारं हतं मेने ॥२२॥

ततस्तैरेव गदायुद्धमपि जायत इति श्रुत्वा भूभारस्तु हत एव उद्देशान्तरं नास्तीति यथा पञ्चपाण्डवा जीवन्ति एवमेको दुर्योधनोपि जीवतां किं मरणेनेति निश्चित्य विनशनप्रदक्षिणां कुर्वन् तत्र समागत इत्याह स भीमदुर्योधनयोरिति।

SRI SUBODHINI: Sri Balarama went further ahead and came near to Kurukshetra. There, the local Brahmins told Him, that all the kings, including His relatives had been destroyed in the battle between the Kauravas and the Pāndavas. Now, Sri Balarama realized that the burden of this earth was removed (reduced).

Later, these Brahmins only told Sri Balarama, that the battle of “maces” between Bheema and Duryodhana was still going on. On hearing this, Sri Balarama thought in His mind that, “The burden of this earth has been removed. Now there is no need for this fighting. Like the 5 Pandava brothers have become victorious (or living), Duryodhana also is living! What is the use of any more killing or death?” Having thought like this, circumbulating Kurukshetra, He came there. This is described through the next verse.

स भीमदुर्योधनयोर्गदाभ्यां युध्यतोर्मृधे ।

वारयिष्यन् विनशनं जगाम यदुनन्दनः ॥२३॥

VERSE 23 Meaning: "Sri Balarama came to Kurukshetra to dissuade both Bheema and Duryodhana from continuing to fight their battle with the "maces"."

श्रीसुबोधिनी: स रामः। भीमदुर्योधनयोः गदाभ्यां युध्यतोः सतोः युद्धं वारयिष्यन् विनशनं कुरुक्षेत्रमागतः। इदानीमागमने पक्षपातशङ्का नास्तीति तस्यागमनम्। यतो यदुनन्दनः यदुरिव विचारितार्थकर्ता, स्नेहादिना पक्षपात रहितः ॥२३॥

ततः सर्वेषां शङ्का जातेत्याह युधिष्ठिरस्त्विति।

SRI SUBODHINI: Sri Balarama came there to Kurukshetra, with a view to dissuade both Bheema and Duryodhana from continuing their fight with the maces. He wanted them to end this fight. As Yadunanadana, there was no place for any prejudice or partisanship in Him, in His coming. i.e. He will determine all issues, with much forethought and contemplation, like the king Yadu! He will not be prejudiced or take sides, due to His love or attachment etc.

Later, those who were present there (where the fighting was going on) got a "doubt". This is being explained through the next verse.

युधिष्ठिरस्तु तं दृष्ट्वा यमौ कृष्णार्जुनावपि ।

अभिवाद्याभवस्तूष्णीं किं विवक्षुरिहागतः ॥२४॥

VERSE 24 Meaning: "Yudhishtira, Nakula, Sahadeva, Sri Krishna and Arjuna, greeted Sri Balarama and became silent. They thought in their mind, as to why Sri Balarama had come there? They did not know as to what He will say!"

श्रीसुबोधिनीः तं रामम्। तुशब्देन साधारणानां विद्वेषिणां च सुखं जातमिति सूचितम्। युधिष्ठिरप्रभृतीनां तु ततोऽन्यथेति अन्यपक्षो व्यावर्तितः। यमौ नकुलसहदेवौ। सर्व एवाभिवाद्य तूष्णीमभवन्। तेषामालोचनमाह किं विवक्षुरिहागत इति। क्रियाप्रयोजनं तु निवृत्तं वाङ्मात्रमवशिष्यत इति तस्यैवोत्प्रेक्षा ॥२४॥

ततः स्वयमेव स्वागतं प्रकटीकृतवानित्याह गदापाणी उभाविति।

SRI SUBODHINI: The word “Tu” (but) denotes, that both the sides became happy at the arrival of Sri Balarama (i.e. the “ordinary” and those who were against Him). But the partisans of Yudhishtira did not become happy. They thought in their mind as to why He had come? What will He say? Yudhishtira, Nakula, Sahadeva, Arjuna and Sri Krishna, became silent, after greeting Sri Balarama. They eagerly awaited Sri Balarama’s reaction, as almost all the tasks on this battle were already completed (except for Duryodhana’s death).

Sri Balarama expressed his opinion by himself - as per the following verse.

गदापाणी उभौ दृष्ट्वा संरब्धौ विजयैषिणौ ।

मण्डलानि विचित्राणि चरन्ताविदमब्रवीत् ॥२५॥

VERSE 25 Meaning: “Sri Balarama began to tell both of them, Bheema and Duryodhana, who were full of anger, very eager to gain victory over each other, having got the maces in their hands and challenging each other in a variety of ways.”

श्रीसुबोधिनीः युद्धार्थं हस्ते गदा उभयोरपि। अतः साधनमाह संरब्धाविति। अनिवृत्त्यर्थं कामनामाह विजयैषिणाविति। तदर्थं यत्नमप्याह मण्डलानि विचित्राणि चरन्ताविति। नह्येवं प्रवृत्तौ कदाचित्स्वतो निवृत्तौ भवतः। तस्माज् ज्ञानेनैव निवृत्तिरिति ज्ञानोपदेशार्थमागतः इदं वक्ष्यमाणमब्रवीत् ॥२५॥

उभयोरादौ प्रशंसामाह युवा तुल्यबलाविति।

SRI SUBODHINI: For the purpose of fighting, they both had maces in their hands. They were full of anger too! Both of them desired to win over the other! Hence, this fighting was continued, seeing no end at all! They were both seen challenging and attacking each other. It appeared that they would end this fighting only through the teaching of “knowledge” (Jnana), for which only Sri Balarama had come there. Hence, whatever He wanted to tell them, He tells them, as per the following verse.

At first, through the following verse, He praises them both.

युवां तुल्यबलौ वीरौ हे राजन् हे वृकोदर ।

एकं प्राणाधिकं मन्ये उतैकं शिक्षयाधिकम् ॥२६॥

VERSE 26 Meaning: “Oh king! Oh Bheemasena (Vrikodhara)! You both are great warriors, with equal strength. One of you has more strength and the other is better in training and learning.”

श्रीसुबोधिनी: उभयोर्भिन्नतया संबोधनं हे राजन् हे वृकोदरेति। राजन्निति संबोधनादेकोपि जीवितः राज्यमेव प्राप्स्यतीति निश्चितम्। ननु भीमश्च बलभद्रश्चेति वाक्यात् कथं भीमसमो दुर्योधन इति चेत् तत्राह एकं प्राणाधिकं मन्ये इति एकं भीमं प्राणेन बलेन द्वितीयादधिकं मन्ये। अपरं राजानं भीमापेक्षया शिक्षया मयैव कृतया अधिकं मन्ये ॥२६॥

तर्ह्येवं सति किं भविष्यतीत्याशङ्कयामाह तस्मादेकतरस्येति।

SRI SUBODHINI: Sri Balarama has addressed them individually. “Oh king!” “Oh Bheemasena” (Vrikodhara = the one, with the stomach of a wolf) — “Oh king! Through this addressal, Sri Balarama conveyed that, even if one remains alive, he will attain the kingdom.

This is certain. How can Duryodhana and Bheema be considered as equal to each other? Especially when, Bheema is compared to Sri Balarama, in the traditional saying (Bheemasena Balabhadrascha). This is answered by telling that Bheema was considered as of greater physical strength than Duryodhana. But Duryodhana is better than Bheema in learning and training. Sri Balarama says now, "because I have only given instructions to Duryodhana on the art of mace-fighting". This is the special factor.

If this is so, what will happen? This is being answered through the next verse.

तस्मादेकतरस्येह युवयोः समवीर्ययोः ।

न लक्ष्यते जयोन्यो वा विरमत्वफलो रणः ॥२७॥

VERSE 27 Meaning: "Both of you are of equal strength. Hence, none of you will be able to become victorious over each other or also get defeated! Due to this, stop this "fighting", as it is unproductive and useless!"

श्रीसुबोधिनीः बलांशः शिक्षांशेन समो भविष्यतीति अतः एकतरस्यापि युवयोर्मध्ये अर्थात्समवीर्यता जातेति जयः, अन्यः पराजयो वा न लक्ष्यते। अतो निष्फलः अयं क्लेशरूपो रणं विरमतु निष्फलत्वात् ॥२७॥

एवमुक्तावपि न निवृत्तावित्याह न तद्वाक्यं जगृहतुरिति।

SRI SUBODHINI: The "part" of strength is equal to the "part" of learning and training". Hence there will not be either victory or defeat for anyone of you. Hence, this fighting will only lead to more sorrow and difficulties. No beneficial result will emerge out of this fighting. Due to this reason, stop this useless fight" — so said Sri Balarama.

Even after telling like this also, they did not stop fighting. This is explained through the following 2 verses.

न तद्वाक्यं जगृहतुर्बद्धवैरौ नृपार्थवत् ।

अनुस्मरन्तावन्योन्यं दुरुक्तं दुष्कृतानि च ॥२८॥

दिष्टं तदनुमन्वानो रामो द्वारवतीं ययौ ।

उग्रसेनादिभिः प्रीतैर्ज्ञातिभिः समुपागतः ॥२९॥

VERSES 28 and 29 Meaning: “Oh king! Remembering the abusive words and wicked actions hurled at each other in the past, both of them had nurtured deep hatred and enmity to each other! Hence, they did not heed to the beneficial words of Sri Balarama.” (28)

“Then, Sri Balarama realized that, “even My own words are not listened to by these two. Hence perhaps, the fate of these two is like this only”. Thinking like this, Sri Balarama went back to Dwaraka. Ugrasena and others became very happy on the return of Sri Balarama.” (29)

श्रीसुबोधिनी: यतो बद्धवैरौ। यद्यप्यर्थवत् आन्तरमनिवर्तकं बाह्यो निवर्तक इति। ततो रामः तत्तेषामनिवर्तनं दिष्टं भाग्याधीनं इति मन्वानः, यथाभाग्यं भविष्यतीति स्वयं यात्रां कुर्वन्नेव द्वारवतीं ययौ। बलभद्रे बहुकाले गृहागते नष्टलब्धधना इव उग्रसेनादयः समागताः तं गृहे निन्युः ॥२८॥२९॥

ततो यात्राया अनिवृत्तत्वात् पुनर्नैमिषे समागतः। एतावता वर्षः पूर्णः।

SRI SUBODHINI: Both of them, did not pay heed to the beneficial advice given to them, by Sri Balarama. This was caused by their intense hatred and enmity between them. Though Sri Balarama’s “instructions and advice” were useful and meaningful, and despite, in their outer behaviour and thinking, both of them did get the thought for ending this fight, but due to their intense

enmity to each other, which they felt inside, both of them were not ready to end this fighting! Due to this, Sri Balarama understood, that this fighting will be under the control of their "fate" (Bhāgyam), and the outcome will be decided by "fate". Thinking like this, He proceeded on His pilgrimage and returned to Dwaraka. As He had come back after a long time, all of them at Dwaraka got very happy — like a person becomes happy, when he gets back his lost wealth! The king Ugrasena and others went and brought Sri Balarama to their home!

As His pilgrimage had not been completed fully, Sri Balarama came to Naimisharanya, again. By this time, one year was also over.

तं पुनर्नैमिषं प्राप्तमृषयोऽयाजयन्मुदा ।

ऋत्वङ्गं ऋतुभिः सर्वैर्निवृत्ताखिलविग्रहम् ॥३०॥

VERSE 30 Meaning: "The sages made Sri Balarama, who had come to Nainisharanya to perform the concluding "sacrifice", and the service and worship of our Lord, as required. (When a "vow" is completed). Through the performance of these rituals, Sri Balarama got released from all types of conflicts (to which He was used to)."

श्रीसुबोधिनी: ततः ऋषयस्तं मुदा अयाजयन्। सर्वैरेव ऋतुभिरग्निहोत्रादिभिः। ऋत्वङ्गमिति पित्रादिषु जीवत्सु कथं सर्वे यागाः कृता इति शङ्का व्युदस्ता। यतोऽयं ऋत्वङ्गः क्रतवः अङ्गानि अङ्गेषु वा यस्येति, तमयाजयन्, ऋत्वङ्गं वा भगवन्तम्। तस्मिन् पक्षे याजने रामः कर्म, यजने भगवानिति। क्रतोरङ्गमिति यजमानम् 'पुरुषस्य च कर्मार्थत्वात्' इति न्यायात्। यक्ष्य इति सङ्कल्पे कृते पश्चाद्याजितवन्त इत्यर्थः। नन्वयं भूतदयारहितः संकर्षणः प्रलयकर्ता कथं यज्ञकर्ता सर्वमैत्रीकरणानन्तरमेव यज्ञाधिकारादत आह निवृत्ताखिलविग्रहमिति। निवृत्तः अखिलैः सह विग्रहः कलहो यस्य ॥३०॥

ततो दक्षिणात्वेन तेभ्यो ज्ञानं दत्तवानित्याह तेभ्यो विशुद्धविज्ञानमिति।

SRI SUBODHINI: With a view to make Sri Balarama, on His coming to Naimisharanya, the sages made Him perform the “sacrifice” (Yagna) like “Agnihotra” sacrifice etc. When Sri Balarama’s father was still alive, how did the sages make Sri Balarama perform all these sacrifices? This doubt is removed by telling, that whatever was performed was aimed to complete the “vow”, and to please our Lord who is the “Lord of all sacrifices” (YAGNAPURUSHA). Here, Sri Balarama has been referred to as “YAJAMAAN”, (the one who performs the sacrifice) as our Lord is “PURUSHA” (primordial being) and is of the form of this holy Yagna (Karma = action). It is said, that Lord Sankarshana (Sri Balarama) never showed any compassion on the “Beings”, as he is the “deity” who causes the “Pralaya” or the “final destruction” of this Universe. How did He now become the doer of a sacrifice? (Yagna). He only is entitled to perform a sacrifice who is “friendly” with all “beings”! Removing this doubt, it is said, that Sri Balarama had given up His tendency to fight with everyone, i.e. he was now “friendly” with everyone!

As the “Dakshina” (fees), Sri Balarama gave them “Jñāna” (knowledge), and this is being explained through the next verse.

तेभ्यो विशुद्धविज्ञानं भगवान् व्यतरद्विभुः ।

येनैवात्मन्यदो विश्वमात्मानं विश्वगं विदुः ॥३१॥

VERSE 31 Meaning: “The omnipotent Lord Sri Balarama gave them instructions on the pure “Jñāna” (spiritual wisdom), through which all of them realized that THIS UNIVERSE IS SITUATED IN THE

"AATMA" AND THE "AATMA" HAS BECOME THIS UNIVERSE."

श्रीसुबोधिनी: 'दक्षिणा ज्ञानसंदेशः' इति वाक्यात् 'आत्मलाभात् परं विद्यते' इति श्रुतेश्च 'आत्मदक्षिणं वै सत्रम्' इति च 'आत्मानमेव दक्षिणां नीत्वा स्वर्गं लोकं यन्ति' इति च ज्ञानदक्षिणैव दक्षिणा। विशुद्धं ज्ञानमनुभवरूपं निरुपाधिकम्। ननु कर्मासक्तानां तेषां कथमकस्माज् ज्ञानमभूत् तत्राह भगवान् व्यतरद्विभुरिति। भगवत्त्वात् तादृशज्ञानवत्त्वं वितरणं च। वितरणे नहि दानपात्रापेक्षा, विभुत्वात्सर्वसामर्थ्यम्। तस्मिन् ज्ञाने प्राप्ते तेषां कावस्था जातेत्याकाङ्क्षायामाह येनैवात्मन्यदो विश्वमिति। परोक्षमपि विश्वमात्मन्यपश्यन् विश्वस्मिंश्चात्मानं तदाह आत्मानं विश्वगमिति ॥३१॥

ततो दक्षिणादानानन्तरं यज्ञसमाप्तिं च कृतवन्त इत्याह स्वपत्येति।

SRI SUBODHINI: Our Sri Mahaprabhuji has given here 3 Vedic references to emphasize the glory and greatness of "Jnāna" (spiritual wisdom). The "Dakshina" (fees) payable to the sages for having conducted this sacrifice, is the "instruction of Jnāna" given by Sri Balarama. The Vedas say: (1) There is nothing else greater than the "profit" of attaining one's own "Aatma". (2) The fees for a sacrifice well done is the attainment of "Aatma" and (3) The performer of sacrifice, attains heaven after offering as "Dakshina" of one's own "Aatma". IN THIS WAY, THE "DAKSHINA" (FEES) OF ONE'S "AATMA" IS THE REAL "FEES" OR "DAKSHINA" TO BE PAID!

By using the words "very purified Jnāna" (i.e. sacred spiritual knowledge), what is meant is "SPIRITUAL REALIZATION, AS AN EXPERIENCE WITHOUT ANY "UPAADHI" (COVERING UP) I.E. REALIZATION OF TRUTH, AS IT IS! These sages were attached to the performance of various Vedic actions

(sacrifices). How come they were blessed with this kind of spiritual knowledge (Jnāna), so accidentally? Answering this, it is said that, THE LORD, WHO GAVE THEM THIS "JNĀNA" WAS SRI BALARAMA, WHO IS OMNIPOTENT, AND THE LORD OF THE UNIVERSE! (BHAGAWAN). Being "Bhagawan", He is not only omniscient, but He is capable of "instructing" others also, with this "Jnana". In "distributing" this "Jnāna", He never considered anyone as "low" or "high" (as no distinction is made on the receptacle, on which anything, that is distributed freely is put). On getting this "sacred pure Jnāna", what happened to the state of minds of these sages? DUE TO THIS JNĀNA, ALL THESE SAGES SAW THE "AATMA" AS THE BASIS OF THIS UNIVERSE AND SAW THIS UNIVERSE IN THE "AATMA" ONLY. To this exalted spiritual state, the sages were led through the "teachings" of Sri Balarama.

After the offering of this "Dakshina" (fees — gift) the sacrifice was concluded — as per the next verse.

स्वपत्न्यावभृथस्नातो ज्ञातिबन्धुसुहृद्गतः ।

रेजे स्वज्योत्स्नयेवेन्दुः सुवासाः सुष्ट्वलंकृतः ॥३२॥

VERSE 32 Meaning: "Sri Balarama took the "sacrifice-conclusion-bath" (AVABHRITA SNANAM) along with His wife. Later He dressed himself with beautiful clothes and ornaments along with His relatives, family members and friends. Sri Balarama, along with His wife were seen by everyone, as very brilliant, like the moon with it's illuminated light."

श्रीसुबोधिनीः रेवती रामस्य पत्नी तया सह अवभृथे स्नातः। स्नान एव ज्ञात्यादिभिर्वृतः। पश्चाद्वा शोभार्थं निरूप्यते शोभायां पत्नी च हेतुभूता

जातेत्याह रेजे स्वज्योत्स्नयेवेन्दुरिति। अन्यथा दिवसे धूसरश्चन्द्रो न शोभते। तस्यावभृथादुत्तीर्णस्य परमशोभां प्राप्तस्य पश्चाल्लौकिकवस्त्राभरणानि प्रतिपत्त्यर्थं निरूप्यते सुवासाः सुष्ठ्वलंकृत इति ॥३२॥

उपसंहरति ईदृग्विधानीति।

SRI SUBODHINI: Revati was the wife of Sri Balarama, and he took the "ceremonial bath" on the ending of this sacrifice. He was surrounded by His relatives, and He took bath along with them. A description of His illuminated beauty is being told. The reason for His brilliance was his wife Revati. It is said, that Sri Balarama looked so brilliant like the moon with it's light on the full moon day! During the day, this light is absent, although we may see the moon, in the sky! After the ending of the sacrifice, they also dressed themselves with very beautiful clothes and precious ornaments.

This topic is ended through the next verse.

ईदृग्विधान्यसंख्यानि बलस्य बलशालिनः ।

अनन्तस्याप्रमेयस्य मायामर्त्यस्य सन्ति हि ॥३३॥

VERSE 33 Meaning: "Such are the countless Divine stories and Leelas of Lord Sri Balarama, whose strength is the greatest, who is limitless, unconquerable and unimaginable, and who is the Lord of the Universe, who has manifested Himself, in a human form."

श्रीसुबोधिनी: यथा तीर्थयात्रात्मकमिदमेकं चरित्रं एव विधान्यसंख्यातानि तस्य चरित्राणि। यतोयं बलशाली बलकार्यं बह्वेवक रिष्यतीति। न च तच्चरित्रं पराजयात्मकम्। यतोयमनन्तः। तर्हि कथं नोच्यत इति चेत् तत्राह अप्रमेयस्येति। नन्वयमवतीर्ण इति देहग्रहणानन्तरं चरित्रं विचार्यते न तु परमार्थभूतस्य, अन्यथा सर्व एव तथा भवेदित्याशङ्क्याह मायामर्त्यस्येति।

स्तुतिपरत्वं वारयति सन्तीति। युक्तश्चायमर्थः। अवतारो हि किञ्चित्कार्यार्थः
 केषांचिद्धर्मं साधयेत्। अन्येषामन्यदन्येषामन्य इति, अन्यथा अवतारवैयर्थ्यापत्तेः।
 तस्माद्ग्रन्थविस्तरभयात्परं न लिख्यन्ते किंतु सन्ति ॥३३॥

बुद्धिरेकत्र स्थिरीभूता दृढा भवतीति। बलभद्रचरित्रस्य श्रवणादेः
 भगवद्भजनोपयोगित्वमाह शृण्वन् गृणन्निति।

SRI SUBODHINI: Like this Divine Leela and story of our Lord Sri Balarama's "pilgrimage to holy places", there are other countless Divine Leelas of Sri Balarama. He is of a mighty strength, and He would enact many Divine Leelas, through this immense strength. Never will there be any defeat for Him, as He is limitless and all-pervasive. Why then all His other Divine Leelas are not being told here? The answer is "No one can really understand or know His Divine Leelas" (Aprameya). One can easily grasp those Divine Leelas enacted by Him, by manifesting Himself with a human form (in incarnation). But no one can even understand the limitless "supernatural" Divine Leelas enacted by Sri Balarama. If this was possible, everyone would have become like Him only. All these doubts are removed through the use of the words "being seen as a "human" being, through His power of Māya (illusion)). Due to this, no one can count properly His Divine Leelas and stories. These words are not just spoken for the sake of "praise" only. But these are "real" and "truthful", as there are indeed, limitless stories and Divine Leelas. The word used here in this verse, is "Santi" (yes, there are). This is the correct purport.

During an "incarnation", there are specific tasks, which manifest certain qualities. Some incarnations have specific purpose and some "others" have other purposes!

to these stories, both in the morning १०॥ प्रारब्ध

Hence, here, we are unable to tell or write anything more. Moreover, this book will become so very detailed, if every Divine Leela is to be written and told in detail. This is the fear, though, there are many other Divine Leelas and stories enacted by our Lord Sri Balarama.

The listening to the stories and Divine Leelas of Sri Balarama is useful for cultivating devotion and Seva to our Lord Sri Krishna, as these Leelas make one's intellect stable and determined in one place. This is being explained through the next verse.

शृण्वन्गृणंश्च रामस्य कर्माण्यदभुतकर्मणः ।

सायं प्रातरनन्तस्य विष्णोः स दयितो भवेत् ॥३४॥

VERSE 34 Meaning: "He who listens, and chants both in the morning and evening, these wonderful Divine Leelas and stories of Sri Balarama, will become very dear to Lord Vishnu."

श्रीसुबोधिनी: श्रोतरि सति गृणन्नित्यादि व्याख्येयम्। गृणन्नित्युच्चरन् स्वयमेव। ननु भगवद्भक्तः किमिति श्रोष्यति भावान्तरापन्नस्य तत्राह अद्भुतकर्मण इति। अद्भुतत्वाच्छ्रवणम् दुर्योधनादय एवं मन्यन्ते यथा पाण्डवानां पक्षे कृष्णः एवमस्मत्पक्षे बलभद्र इति ततो वयं तुल्या जेष्याम इति। इयं बुद्धिर्भूभारहरणार्थं बलभद्रेणैव संपाद्यते। यथार्थं वदन् तथैव साहाय्यं च कुर्वन् तथापि मारयत्येव। कृष्णरामयोरेकभावादिति अद्भुतकर्मत्वम्। स्वतन्त्रतया श्रवणादौ तत्रैव भक्तिर्भविष्यतीति कर्माङ्गत्वार्थमाह सायं प्रातरिति। अनन्तस्य शेषस्य। विष्णोः पुरुषोत्तमस्य। स श्रवणादिकर्ता भगवतः प्रियो भवेत्। अयमस्मत्सेवकसेवक इति प्रपौत्रवत्प्रियः। एवमुपसंहृत्य फलकथनात् तच्चरित्रं समापितमिति सूचितम्। कीर्तिस्तस्य सर्वप्रकारेण स्थिरीकृता निरूपिता ॥३४॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभ-
दीक्षितविरचितायां दशमस्कन्धोत्तरार्धविवरणे एकोनाशीतितमोऽध्याय
विवरणम् ॥ ७९ ॥

SRI SUBODHINI: There are 2 words used here viz. "listening" and "chanting". The purport of this is that not only one should listen to these stories, but should also chant them, in a loud voice, so that others also can listen to these stories, and these stories get firmly established in one's own mind! A doubt may arise now. How will a devotee of our Lord Sri Krishna listen to these stories of a different Lord, enacted with a different attitude? Answering this, it is said, that, "These stories and Divine Leelas are wonderful". Hence, these are worthy of being heard.

Duryodhana and others thought that, like Sri Krishna was on the side of the Pandavas, in the same way Sri Balarama was on their side. They thought that, in this way, both of them were of equal power and strength. Due to this, they also thought that ultimately, they will become victorious over the Pandavas. This sort of wrong intellect and understanding was given to them only by our Lord Sri Balarama, with a view to redeem mother earth of her burden! In fact, all His actions were aimed at this goal only. Even though He helped them, He also killed them (as they were wrong and bad).

Why is Sri Balarama referred to here as of "wonderful Leelas and actions"? It is our Lord Sri Krishna only, who is said to be of "wonderful Leelas or actions". Our Sri Mahaprabhuji gives the answer to this by telling that **SRI BALARAMA AND SRI KRISHNA ARE ONE AND THE SAME ONLY**. By listening to His Divine Leelas, in an independent way, a true devotee will get devotion or Bhakthi to our Lord only. "Listening" is a part of the whole action of spiritual practice (Sādhana). Hence, it is said here, that one should listen to these stories, both in the morning and evening.

Sri Balarama is "Anantha" — limitless and is of the form of "Aadisesha" serpent. He is also Sri Vishnu and Sri Purushottama. Hence, he who listens to His Divine Leelas HE WILL BECOME VERY LOVING AND DEAR TO OUR LORD. An example is given here with a view to make us understand this better. Like one's grand child becomes dear to us — in the same way, our Lord Sri Krishna, understands the listeners of the Divine Leelas of "Aadisesha" (Sri Balarama) as His own servants' servant — hence like one's own grandson! Due to this, our Lord Sri Krishna loves this devotee much more. In this way, after describing the "Phalam" (result) of hearing this story (Leela), this story is ended. In this way, Sri Balarama's "fame" was established in every way.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 79th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāṇa.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्री भागवतं-दशमस्कन्धं-अशीतितमोऽध्यायं ॥

CHAPTER 80, CANTO 10,

SRI BHĀGAVATAM.

संपत्तिर्भगवन्मित्रे द्वाभ्यामत्र निरूप्यते ।

लोकावगतहेतूनामभावात्केवले हरेः ॥१॥

KĀRIKA 1 Meaning: "To his "friend", our Lord did not give wealth and other worldly opulence. In this "friend" (Sudaama), "wealth" only was not there. The proof for this, was that he (the friend) lacked all worldly comforts and property."

एकत्रिंशे तथाध्याये कृष्णमित्रस्य सर्वथा ।

संपत्त्यभावो वाक्याच्च स्थाप्यते सविशेषतः ॥२॥

KĀRIKA 2 Meaning: "In this chapter, the absence of "wealth", on a permanent basis, in our Lord Krishna's friend has been stated. In the next chapter (81st), the story of his attaining limitless wealth, with the special grace of our Lord, has been described."

अङ्गत्वेन बलस्यात्र श्रुत्वा लीलां विचक्षणः ।

निर्विण्णो भगवल्लीलां विशेषेणात्र पृच्छति ॥३॥

पूर्वाध्याये बलभद्रलीलां श्रुत्वा भगवल्लीलायां जातस्पृहः पृच्छति भगवन्
यानि चान्यानीति चतुर्भिः।

KĀRIKA 3 Meaning: “After listening to the Divine Leelas of Sri Balarama, king Parikshit got disheartened. Hence, in a special way, he asks a question regarding the Divine Leelas of our Lord Sri Krishna.”

In the earlier chapter, after listening to the Divine Leelas of Sri Balarama, king Parikshit got more eager to hear about our Lord's Divine Leelas. Hence, he asks through the following 4 verses, question regarding our Lord's Divine Leelas.

राजोवाच—

भगवन् यानि चान्यानि मुकुन्दस्य महात्मनः ।

वीर्याण्यनन्तवीर्यस्य श्रोतुमिच्छामहे प्रभो ॥१॥

VERSE 1 Meaning: “The king said, “Oh Lord! I am very eager to listen, Oh great one! to the stories and Divine Leelas of our Lord Sri Mukunda, whose valour is limitless, who is a Mahatma and who is the Lord of the Universe.”

श्रीसुबोधिनीः भगवन्निति संबोधन भगवच्चरित्रे श्रद्धां ज्ञानं च सूचयति। यानि प्रसिद्धानि चरित्राणि चकारादप्रसिद्धानि च। अन्यानि ग्रन्थान्तरेषूक्तानि तत्संबन्धिचकारादनुक्तानि च। न चैवं चरित्रबाहुल्यं नास्तीति च शङ्कनीयम्। यतो मुकुन्दस्य चरित्रबाहुल्याभावे सर्वेषां मुक्तिर्न सिद्धा भवेत्। देशकालव्यवहितानां सर्वेषामेव चरित्रश्रवणादिनैव मोक्षसिद्धेः। मम त्वेतावती श्रद्धा तानि सर्वाण्येव चरित्राणि श्रोतव्यानीति, न केवलं मोक्षार्थित्वेनैव किंतु महत्त्वार्थिन आत्मारथिनश्च तत्रापि वीर्याणि पराक्रमरूपाणि। तत्रापि बाहुल्यमाह अनन्तवीर्यस्येति। श्रोतुमिच्छामहे इति श्रवणेच्छा सर्वेषां निरूपिता। प्रभो इति एतावता श्रवणेच्छापूर्तिर्नस्त्वयैव कर्तुं शक्या नान्येनेति ॥१॥

॥१॥ श्रोतुं चाप्येकं तत्त्वज्ञानं विष्णवेति

ननु श्रुतान्येव बहुचरित्राणि पुनः कथमाकाङ्क्षेति चेत्तत्राह को नु श्रुत्वेति।

SRI SUBODHINI: King Parikshit has addressed Sri Sukadeva as “Bhagawān” (Lord), to convey his ardent interest in listening to the stories and Divine Leelas of our Lord Sri Krishna. He also conveys his inner “Jnāna” about the glory of our Lord’s Divine Leelas. The word “Cha” (and) used here indicates, that he was eager to hear: (1) The Divine Leelas of our Lord which are not known fully (i.e. not famous). (2) The Leelas of our Lord told in other scriptures. (3) Those Leelas, not yet told in these scriptures, but in the know of Sri Sukadeva. None should also doubt, that our Lord does not have any more Divine Leelas or stories to be told or heard. If His Divine Leelas or stories are not of such varied type, then “liberation” will not be possible to be attained by the various kinds and types of souls or Jeevas! Except those, who have been obstructed through the limitations imposed by territory (Desa) and time (Kaala) everyone has attained liberation, only through hearing and listening of the divine Leelas and stories of our Lord. “My sincere desire is like this only. Hence, I desire to listen to all the Divine Leelas and stories. I am not keen to listen to them only with a view to attain “liberation” (Moksha). But for the sake of realizing your “Mahātyam” (greatness and glory) and for attaining pure and unalloyed Bhakthi (devotion) to our Lord. I am very eager to listen to our Lord’s all Divine Leelas enacted with great valour and potency. All His Leelas are countless as our Lord’s glory is limitless and inexhaustible! Hence, due to all these reasons, not only I, but everyone else and all are eager to listen to our Lord’s Divine Leelas and stories”. “This

अपि च ननु श्रुतान्येव बहुचरित्राणि पुनः कथमाकाङ्क्षेति चेत्तत्राह को नु श्रुत्वेति।

desire to listen to the Divine Leelas of our Lord, will be fulfilled by you only and from no one else! — as you are fully capable — PRABHU — and with the 6 Divine qualities of opulence and others.”

If Sri Sukadeva were to ask king Parikshit that, “You have already heard many Divine Leelas and stories about our Lord. Why are you nurturing this desire to listen to more and more of our Lord’s Divine Leelas? King Parikshit is giving an answer for this, through the next verse.

को नु श्रुत्वाऽसकृद्ब्रह्मनुत्तमश्लोकसत्कथाः ।

विरमेत विशेषज्ञो विषण्णः काममार्गणैः ॥२॥

VERSE2 Meaning: “Oh Brahman! Is there any person, who has been tormented through the arrows of cupid (desire), who will not express a desire to attain the special “Jnāna” (knowledge) about our Lord, whose virtues and qualities are sung always by the highest and the noblest of Mahātmas! Even after listening to the beautiful Divine Leelas and stories of our Lord again and again, a devotee, who is attached and loving to the virtuous qualities of our Lord, will never get fully satisfied with the Divine Leelas and stories of our Lord. In other words, an ideal devotee of our Lord, always desires to drink the “bliss” (Rasa) of our Lord’s virtues, Leelas and stories.”

श्रीसुबोधिनीः असकृद्द्वारंवारमपि श्रुत्वा श्रवणाद्विरमेत।
ब्रह्मन्नित्यस्मिन्नर्थे सर्वज्ञत्वात्संमतिरुक्ता। तत्राप्युत्तमश्लोकस्य सत्कथाः।
उत्तमैः श्लोक्यत इत्यविगानं कथाश्च सद्रूपाः। स्वतोपि पुरुषार्थपर्यवसायिन्यः।
एवं सर्वप्रकारेणोत्तमाभ्यः को वा विरमेत। ननु सत्कथाः बह्व्य एव सन्ति
बहूनां भगवतश्च ततश्च श्रुतानामेवानुवृत्तिः कर्तव्या किमपूर्वश्रवणेनेत्या-
शङ्कयामाह विशेषज्ञ इति। यदेकं चरित्रं श्रुतं तदा यावान् रसः तदपेक्षया

द्वितीयचरित्रश्रवणे शतगुणः, ततस्तृतीयेपि ततः शतगुणाधिक्यम्। एवमुत्तरोत्तरं श्रोत्कृष्णां रसाधिक्यमनुभवसिद्धम्। अतो विशेषज्ञः को वा विरमेत। पूर्वचरित्रेणान्तःकरणमालिन्ये निवृत्ते उत्तरोत्तरमधिकचरित्रस्वरूपज्ञानात् विशेषज्ञता युक्तैव। तत्र कदाचित्संसारे व्यापृतः अन्यधर्मैर्बन्धा गृहीतः विरमेतापि यस्तु पुनर्विरक्तः स कथं न गृहीयात्। वैराग्ये उपपत्तिमाह विषण्णः काममार्गणैरिति। कामा नानाविधाः मार्गणत्वादन्तःस्थिताः भित्त्वा बहिर्निर्गच्छन्ति। बहिः स्थिताश्चान्तः प्रविशन्तीति तत उपायो जातः यतोयं काममयः पुरुषः अतः सर्वतो भिन्नः सर्वानन्दहेतोश्चरित्रात् कथं विरमेतेत्यर्थः ॥२॥

एवं जीवस्य स्वतः भगवच्चरित्रादविरतिमुक्त्वा विरक्तौ न केवलमात्मन एव कामैर्नाशः किंतु सर्वेन्द्रियाणामपि वैफल्यमिति वदन् इन्द्रियवत्त्वं भगवच्चरित्रादेवेत्याह सा वागिति द्वाभ्याम्।

SRI SUBODHINI: Even after listening again and again, can there be anyone who will leave this listening to our Lord's Divine virtues and stories? Will anyone take rest from this noblest and most sacred of all actions? "Oh Brahman!" — in this addressal, emphasis is made, that Sri Sukadeva, being omniscient, is also agreeable and eager to do this only! Why? Because, all the noblest Mahatmas sing the glory of our Lord's Divine Leelas at all times! All these "stories" are the symbol and personification of our Lord's "form" only. They confer, by themselves the "four goals of a human life" by just listening to them, on all the hearers! In this way, all the Divine Leelas of our Lord are the "best", from every angle and is there anyone, who will leave these truthful Divine Leelas, and take rest elsewhere or do anything else?

There are innumerable truthful Divine stories. It is necessary to remember these truthful Divine stories about our Lord and the virtues of our Lord, which one has

heard, at all times and again and again. If this is so, what is the necessity to listen to the new Divine Leelas or stories about our Lord? what will be the use or profit from this? Answering this, it is said, that, the devotee, who is in the know of the "special bliss" (VISESHA AANANDA) will always have a "special" desire, and hence will be eager to listen to the other and newer stories/Divine Leelas as well! On listening to these other stories, he attains "bliss", which is more than 100 times higher than the earlier "bliss" (Rasa) attained by him. If he listens to the "third" (further) Divine Stories of our Lord, then he attains, again 100 times more of the "bliss" of the "second" story (time) listened by him! In this way, the devotees, who listen constantly to our Lord's Divine Leelas, attain "bliss", which is ever- increasing each time, and at all times! This is proved by one's own experience, and no one, who is interested in this "special bliss" or who is aware of this, will ever think of leaving this "bliss", and adopt or accept anything else!

By listening to the past Divine Leelas of our Lord, the dirt and blemish in the mind gets destroyed. Through the next step of attaining "Jnāna" about the subsequent and many other Divine Leelas of our Lord, a devotee attains the "special knowledge" about our Lord's Divine Leelas. This is very appropriate also. If the devotee is caught up in some other belief or religious path then, he will not get released from this "path", and begin to listen to our Lord's Divine Leelas. He, who is detached (renounced), how will he also listen to the Divine "virtues and qualities" of our Lord? This person had got detachment (Vairagyam,) after breaking out of his inner attachment to various actions and coming out of them. Then, they go within their inner-selves. But our Lord's

Divine Leela and stories confer “all the types and kinds of bliss” (SARVAANANDA) and how can this “detached” person ever get “detached” from this bliss of our Lord’s Divine Leelas and stories?

The “Jeeva” or the “soul” never can get “rest” from listening to the Divine Leelas of our Lord, by himself! After explaining this, it is now told, that if he were to divest himself from the “bliss” of our Lords’ Leelas, then he will destroy his own “Aatma” with his various desires. Moreover, he, in this way, makes all his “senses” (Indriyas) useless and “resultless”! (i.e. ineffective). Hence, the fulfillment and success for the senses is ensured only when they are engaged in listening and remembering (singing) of the Divine Leelas of our Lord. This “fact” is being explained, through the next verse.

सा वाग् यया तस्य गुणान् गृणीते करौ च तत्कर्मकरौ मनश्च।
स्मरेद्वसन्तं स्थिरजङ्गमेषु शृणोति तत्पुण्यकथाः स कर्णः ॥३॥

VERSE 3 Meaning: “The “words” which sing the “praise” of our Lord’s glorious “virtues”, can only be regarded as the real “words” (all others are only “sounds”). The “hand” which does “service” to our Lord, only can be termed as “hands”. The “mind” which remembers the Divine stories and Leelas of our Lord, who resides in all Beings and objects, which are animate and inanimate, is the real “mind”! The ear which listens to His sacred and pure stories and Leelas is the only real “ear” (all others are just “holes”).”

श्रीसुबोधिनी: वाग् देवतारूपा। अनेनान्येषां दैत्यरूपा वागिति तेषामिन्द्रियाणां वागादिपदप्रयोगो भाक्तः। आभासा वा वागादयः, अन्यथा भगवतः सकाशात् उत्पन्ना वागादयः कथमन्यपरा भवेयुः। अथवा। ‘द्वया ह प्राजापत्या’ इत्यत्र देवपक्ष एव ‘ते ह वाचमूचुः’ इत्यादिना वाक्शब्दव्यवहार

उक्तः। असुराणां तु सर्वेन्द्रियाणामासुरत्वमेव न वागादित्वम्। अथवा। इन्द्रियाणां द्वेधा उत्पत्तिः श्रुतौ निरूपिता। 'एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च' इति। 'पराञ्चि खानि व्यतृणत्स्वयंभूः' इत्यादि च। पुराणादिष्वहंकारादपि तेषामुत्पत्तिः। तत्र ये भगवद्योग्याः तेषां भगवदीयैव सामग्री तत्रैव वागादिव्यवहारः। ब्रह्मनिर्मितेऽहंकारनिर्मिते वा इन्द्रियवर्गे नायं व्यवहारः राजसतामसव्यवहारात्, अतः सात्त्विका निर्गुणा वा भगवदीया भवन्तीति भगवत्कृतेन्द्रियसंबन्ध एव तेषां तत्र परीक्षार्थमिदमारभ्यते सा वागिति। अभिप्रेता वाक् सैव यया तस्य गुणान् गृणीते गृणनं नोच्चारणमात्रं किंतु नितरां गृ निगरण इत्यनुशासनात्। भगवतः कथामात्रं कदाचिदन्योपि वदेत्। उत्कर्षाधायकानां तु तेन प्रकारेण नितरां भक्तिपूर्वकमुच्चारणं भगवत्कृतवाच एवेति न क्वाप्यव्याप्यतिव्याप्ती। इदमेव चाभिज्ञापकम्। एवमग्रेपि ज्ञातव्यम्। करौ च तत्कर्मकरौ। कर्म लौकिकं परिचर्यात्मकं भगवत्त्वेन ज्ञात्वा, यज्ञकृतौ तदपि भवति। तच्छब्देन पुरुषोत्तमो वा। यज्ञस्तु पुरुषस्य कर्मेति न तत्रातिव्याप्तिः। चकाराद्बहिर्मुखानामपि सेवकसेवकानां करौ संगृहीतौ। गुणानुवर्णनं तु न तेषामान्तरं शक्यं बाह्यं तु प्रसङ्गाद्भवेदपि। मनश्च तत्र चकारः पूर्वकर्मसंग्रहार्थः। न तु सेवकानां स्थिरजङ्गमेषु वसन्तं भगवन्तं स्मरेदिति। अनेन द्वितीयस्कन्धे सूक्ष्मधारणायां यदुक्तं 'धारणया स्मरन्ति' इति तत्र विशेषो निरूप्यते स्थिरजङ्गमेषु वसन्तमिति। तत्र तु 'स्वदेहान्तर्हृदयावकाशे' इति। अन्यदपि रूपद्वयं सामान्यवचनात्संगृह्यते। आधिदैविकमन्तर्यामिरूपं च तत्राप्युत्तमत्वादिभेदः कल्पनीयः। उत्तमास्तु पूर्वोक्ताः। सर्वत्र भगवद्दर्शनं तु भगवत एव तथानुगृहीतस्य वा भवति। तादृशस्य स्मृतिर्निवर्तत एव सर्वत्रानुभव एव। कर्णयोस्तु विशेषमाह शृणोतीति। तत्पुण्यस्य जीवहितकरणरूपस्य कथाः पुण्यजनिकास्तु प्रकरणविरोधात् ग्राह्याः। कर्ण इत्येकवचनं वामाभिप्रायम्। 'उत्तरो देवहूः स्मृत' इति वाक्यम्। अथवा। यः कर्णो भक्तिजनिकां कथां शृणोति स सर्वसंमत इति तं परित्यज्य योपि पुण्यकथाः शृणोति स कर्णः स एव कर्णः पूर्वोक्तो वा ॥३॥

इन्द्रियाणां निरूप्य अङ्गानि निरूपयन् उत्तमाङ्गं निरूपयति।

SRI SUBODHINI: The “words” (which sing the glory of our Lord) is “celestial” in nature (Devata). From this, we are made to realize, that all other “words” are “demoniac” in nature! In this verse, the glory of engaging all the “senses” in the “glorification and service” of our Lord, is alluded to, and those “senses”, which do not engage themselves in this way, are termed as “demoniac”; this is the reason, that the “senses”, which get originated from our Lord, do not get attached or loving to our Lord, but get attached to very many things! The Vedas say that the “senses are of the form of celestial deities (Devata)”. It is also said, that the purpose of the “words” is to use “sound” in daily life! The purport of these two “Vedic” references is THE WORDS, WHICH ARE THE FORM OF CELESTIAL DEITIES SHOULD ENGAGE ITSELF IN THE TASK (THROUGH “SOUND”) OF LOVINGLY GETTING DEVOTED TO OUR LORD. But the “senses” of the “demoniac persons” are “demoniac” and their “words” cannot be called or deserve to be termed as real “words” at all!

In the Vedas, the origin of the “senses” has been indicated to be in two ways. (1) Directly from our Lord. (2) From “others”. The Vedas have said, “FROM PARAMAATMA (THE ABSOLUTE AATMA) THE VITAL AIR (PRANA), MIND AND THE “SENSES” GET ORIGINATED “OR” THE SENSES HAVE GOT ORIGINATED FROM SWAYAMBHOO (LORD BRAHMA).” Due to this, we can realize, that the “senses” cannot reach our Lord, as they have got originated from our Lord! In the Puranas and other scriptures, the “senses” have been referred to as originated from the “EGO” (Ahamkar). The “senses” which are useful to “serve” our Lord (i.e. worship and glorify) will be always “belonging to our Lord” only

(Bhagawadiya). Hence "words" etc. are considered as properly "used" only when they are engaged in the glorification of our Lord! The senses, which have got originated from Lord Brahma or from "Ego" will not engage themselves, in this "task", as they are Rajasik and Tamasik in nature. The senses which are "Satwik" and "beyond the three qualities (Nirguna) only get related to the "Indriyas" (senses), which are considered as having got originated from the Lord! Hence, in this verse, a closer "examination" is done on the right role of the senses.

Those "words" are real "words" which utter, in a loud way, the glory and greatness of our Lord, with a loving heart. They always chant our Lord's stories and Leelas, with devotion. They do this, as their words are made by our Lord only.

Those "hands" are the real "hands", which engage themselves in the service of our Lord. THE "WORLDLY DUTIES ALSO SHOULD BE PERFORMED, REALIZING AND TREATING THEM AS A "SEVA" OR "SERVICE" TO OUR LORD. THEN THIS "DUTY" BECOMES A "SACRIFICE" (YAGNAM). The word "That" (तत्) is used to indicate our Lord "Sri Purushottama". This "sacrifice" will be done for the glorification and service of Sri Purushottama! The word "Cha" (and) denotes the servants of the servants, whose minds are "externally" oriented and the acceptance of their "service" rendered through their hands! Here, a description of the virtues of the true servants of our Lord cannot be done, as all these virtues pertain to their mind (inside), and one is not capable of describing this! When the situation arises, the "outside description" does take place.

In the second canto of Sri Bhagavatam, it has been said that the "absolute self" (Paramaatma) should be meditated upon, through concentration, as He is stationed in the space of one's heart, inside one's body! Here, a more specific and special way is spoken of THAT ONE SHOULD REMEMBER THE LORD, WHO IS IN EVERY ANIMATE AND INANIMATE OBJECT. In this way, our Lord can be meditated or remembered in two ways. (1) Celestial. (2) As the indwelling Lord. One should also remember the "best" among those, who remember the Lord. TO SEE OUR LORD EVERYWHERE CAN BE BLESSED ONLY, THROUGH THE GRACE OF OUR LORD OR THE DEVOTEE WHO HAS REACHED THE GOAL FOLLOWING THE PATH OF JNANA (KNOWLEDGE) THESE DEVOTEES DO NOT HAVE JUST REMEMBRANCE, BUT "ANUBHAVA" – THEY HAVE THIS EXPERIENCE OF OUR LORD AT ALL TIMES!

The Leelas of our Lord always confer benefits and welfare on the Jeevas (souls). Here, in this verse, we are dealing with those "senses", which belong to our Lord and these "senses" do not require to listen to the stories of our Lord, which confer the "Punya" (welfare) on them – as their "senses" do not follow the path of action (Karma Marga) (i.e. they follow the path of Bhakthi).

The word "ear" is used in singular tense in this verse. the left "ear" is considered as "celestial". Hence only through this "ear" only all the Leelas and stories of our Lord should be listened to. The "ear" which listens to the Divine Leelas and stories of our Lord, which increases pure devotion to our Lord, is the real "ear"!

nature. In his "outward" behaviour, he engages himself in listening to the holy and sacred Divine

After describing the "senses", a description of the "real" nature of other "bodily" parts is being made through the next verse.

शिरस्तु तस्योभयलिङ्गमानमेतदेव यत्पश्यति तद्धि चक्षुः ।
अङ्गानि विष्णोरथ तज्जनानां पादोदकं यानि वहन्ति नित्यम् ॥४॥

VERSE 4 Meaning: "The "head" which bows down in reverence to both the inanimate and animate forms of our Lord (as it is our Lord, who has manifested with all these forms), only is the real "head"! The "eye" which sees, this entire Universe, as the manifested form of our Lord only, is the real "eye"! the parts of the body, which partakes the holy water of the feet of Lord Vishnu and His devotees, on a daily basis, are the "real" bodily-parts!"

श्रीसुबोधिनीः वहन्ति, शिरस्तु तस्योभयलिङ्गमानमेदिति। उभयं स्थावरजङ्गमात्मकं लिङ्गं यस्येति, अन्यत्तु भारात्मकत्वेन पूर्वमेव निरूपितम्। तुशब्दस्तद्व्यावर्तयति। एतच्चेन संभवति तदप्यैन्द्रियकार्यं तथापि फलदशायामुपयुज्यत इति तदाह तदेव यत्पश्यतीति। सर्वमेव जगत् तल्लिङ्गत्वेनैव यदा पश्यति तदैव चक्षुर्भवति। अत्रायं साधनक्रमोपि निरूपितः मार्गान्तरानुसारेणैव गुणोत्कीर्तनपर्यन्तमधिकारे सिद्धे पश्चात्कीर्तनं भगवदीयानां प्रथमं साधनम्, ततः सेवारुच्या सेवा, ततो ज्ञानोदये सर्वत्र भगवदनुसन्धानम्, तादृशस्य बहिव्यापारे तत्साधकपुण्यकथाश्रवणम्, तस्य पुण्यैः नारदादिभिः वा कथाश्रवणम्, ततः सर्वत्र भगवत्साक्षात्कारः, ततो नमनमिति। एवं क्रमसिद्ध्यर्थं सर्वापेक्षया पूर्वमेव कर्तव्यं आवश्यकफलसाधकमिति भगवच्चरणोदकस्य पश्चादपि साधकत्वमिति सर्वान्ते निरूपयति अङ्गानि विष्णोरिति। तान्येवाङ्गानि यानि विष्णोः पादोदकं गङ्गां वहन्ति। अथ भिन्नप्रक्रमेण विष्णोः शालग्रामादौ। तज्जनानां च नित्यं वहन्ति। अङ्गात्प्रथममागमनं भिन्नप्रक्रमः। नित्यवहनं त्रिषवणं अहरहः तदेकपानादिना वा। एवं भगवदीयत्वेनैव सर्वपुरुषार्थ इति कथं कथातो विरतिरिति ॥४॥

एवं भगवदुत्कर्षे वर्णिते श्रवणेन शुकोपि भक्त्यानन्दे निमग्नः कथारम्भं
कृतवानिति सूतः शौनकादीन् प्रत्याह विष्णुरातेन संपृष्ट इति।

SRI SUBODHINI: Our Lord has manifested Himself in endless animate and inanimate forms. He is Lord Vishnu, and a true devotee of our Lord prostrates with his head, to both these kinds of forms. This "head" is considered as the "real" one! The "head" which does not do this reverential prostration is only a "weight"! This thought has been already spoken of earlier. He who is able to achieve this, is supposed to have used his head "properly", and will attain the due result!

It is said, that the "eye" should see this entire Universe as the manifested form of our Lord only. Then only the "eyes" will be considered as "true" eyes! Here, the process and steps of the "spiritual practices" have been specified in their proper order. Following the traditions, when a devotee attains the "authority" or becomes "deserving" for chanting and singing the "virtues" (Gunas) of our Lord, he does the "Keerthan" of our Lord's virtues, as he is now considered as our Lord's "own" (Bhagawadiya). This "Keerthan" (singing of our Lord's holy names, Leelas and virtues) is considered as the "first practice". Later, the taste and attachment for rendering "Seva" (service) to our Lord arise in the mind of this devotee. The devotee, who does "Seva" to our Lord, gets the grace of our Lord and the rise of "Jnāna" (knowledge) takes place in him. At this moment, this devotee is able to see our Lord's Divine presence in everyone, everything and everywhere! For such a devotee, who has attained this "deserving" nature, in his "outward" behaviour and conduct, he engages himself in listening to the holy and sacred Divine

Leelas of our Lord. Through the beneficial results of his "good deeds" (Punya), he is able to even listen to the glory and greatness of our Lord's "Divine Leelas and stories" from Sri Naarada and other Mahatmas. THIS LEADS THE DEVOTEE TO HAVE THE "DARSAN" OF OUR LORD "EVERYWHERE". AT THIS HOLY TIME ONLY HIS "PROSTRATIONS" (NAMAN) GETS "TOTAL AND FULL" (POORNA) I.E. IN THE MOST PROPER AND APPROPRIATE MANNER!

The "steps" required to be taken, by a devotee of our Lord for attaining the "results" (Phalam) in this "stage-based" path have been detailed. The attainment of our Lord's holy feet and the "holy water" which has washed His lotus like feet will take place later. Hence, it is said, as the last "result", that only those "bodily" parts are the "real" bodily parts, which partake the holy Ganga water, which has emanated from the holy feet of our Lord Vishnu. The word "Atha" has been used to describe this spiritual practice, as a separate one i.e. this devotee partakes the holy water, which has been used to give a "bath" to Lord Vishnu, in the form of the holy "Salagrama" idols. The devotee also, on a daily basis partakes the holy water used to wash the feet of our Lord's devotees! These "parts" of the body are the "real" bodily "parts" (Angha). The purport of saying "daily partaking" (Nithya Dhaaran) is to indicate, that the true devotees of our Lord will partake this holy water through the "three Aachamanam" (ceremonious way of partaking the holy water, while chanting the holy names of our Lord). IN THIS WAY, ALL THE ACTIONS AND GOALS OF A TRUE DEVOTEE OF OUR LORD, WILL DEPEND ON OUR LORD'S GRACE AND WILL BE ENGAGED UPON TO WORSHIP AND

GLORIFY OUR LORD ONLY! In this way, how can anyone get "detachment" (Vairagyam) on listening to the stories of such devotees? In other words, these devotees will always continue to listen to such stories of devotees and get "attached" to these Divine stories!

Thus, explaining the glory of our Lord, due to the listening of the stories by himself, Sri Sukadeva began to tell the Divine stories of our Lord, having got immersed in the bliss (Aananda) of our Lord. This is being explained by Suta, to the sages like Saunaka and others — as per the following verse.

सूत उवाच—

विष्णुरातेन संपृष्टो भगवात् बादरायणिः ।

वासुदेवे भगवति निमग्नहृदयोऽब्रवीत् ॥५॥

VERSE 5 Meaning: "Suta said, "King Parikshit asked like this to Sri Sukadeva, the son of Sri Vyasa Bādarāyana. Then Sri Sukadeva began to reply, having merged his mind in our Lord Sri Vaasudeva i.e. in the Divine form, which had got manifested inside his Divine inner-mind!"

श्रीसुबोधिनीः स हि भगवता एतदर्थमेव रक्षितः शुकोपि परमभगवच्छ्रद्धया भगवान् यतो बादरायणिः तपःपरायणाद्भगवत् उत्पन्नः। अत एव वासुदेवे सत्त्वान्तःकरणाविर्भूते निमग्नहृदयः सन् ततो गूढं भगवच्चरित्रं गृहीत्वेवाब्रवीत्। इदं सख्यचरित्रं एकादशाध्यायैर्वक्तव्यम्। अतो निमग्नहृदयत्वादिकं साधनत्वेन निरूपितम् ॥५॥

कथामाह कृष्णस्यासीदिति।

SRI SUBODHINI: Our Lord had saved Parikshit, from death, only for this reason i.e. to enable him to listen from Sri Sukadeva, this holy Divine Leela of our

Lord viz. Sri Maha Bhagavatam! Sri Sukadeva also has intense and sincere devotion to our Lord, who is invested with all the 6 qualities of "opulence" and others (Shad Aiswaryam). Sri Sukadeva has been born as the son of the Veda Vyasa, who is always penance-oriented and is considered as Lord Bādarāyana! Due to this exalted holy nature only, Sri Sukadeva now experienced the manifestation of our Lord Sri Vaasudeva's Divine form in his inner-mind. He merged his "mind" in him. He got the grace of our Lord to tell about the secret Divine Leelas of our Lord. This story of our Lord's "friendship" (Sakhyam) is told in three chapters. Hence, the mind of Sri Sukadeva, getting merged in our Lord's Divine form, has been designated as a "Saadhan" or spiritual effort.

From the next verse, this story is being told.

श्री शुक उवाच—

कृष्णस्यासीत् सखा कश्चिद्ब्राह्मणो ब्रह्मवित्तमः ।

विरक्त इन्द्रियार्थेषु प्रशान्तात्मा जितेन्द्रियः ॥६॥

VERSE 6 Meaning: "Sri Sukadeva began to say, that there was a Brahmin friend of our Lord Sri Krishna, who was the "best" knower of Brahman, detached from the cravings for objects of the senses and their fulfillment, and of a peaceful mind, having conquered all his senses."

श्रीसुबोधिनी: स पूर्वमपि कृष्णस्यैवासीत्। इदानीं तु सखा बाल्ये मित्रम्। कश्चिदिति विशेषतो देवांशत्वनिराकरणं किंतु केवलं सज्जीवः। तर्हि तेन सह कथं सख्यमासीत्तत्राह ब्राह्मणइत्यादिसप्तविशेषणानि। येन षड्गुणैश्वर्ययुक्तो भगवांश्च तत्र प्रतिष्ठितो भवति। ततो भगवानेव भगवतः सखा भवतीत्युक्तं भवति। तत्र ब्राह्मणः श्रियो रूपं ब्रह्मानन्दत्वाल्लक्ष्म्याः। अयं च ब्रह्मणः संबन्धो ब्रह्मसंबन्धयोग्यतामेव संपादयति न जीवसंबन्धमिति प्रकरणाद्ब्राह्मण्यं निरुक्तम्। अनेन एतादृशाभावे यददृष्टं भगवदिच्छा वा

तेनैवास्य सख्यं जातमित्युक्तं भवति। ब्रह्मविदां मध्ये श्रेष्ठः ब्राह्मण्योत्कर्षः परमोयम्। ज्ञानस्यैतद्रूपम्। विरक्त इति इन्द्रियाणामर्थेषु सहजेषु रागाभावः वैराग्यस्य रूपम्। प्रकर्षेण शान्तः आत्मा यस्येति। त्रितयानन्तरं धर्मी निरूपितः। ततो जितेन्द्रियः ऐश्वर्ययुक्तः ॥६॥

SRI SUBODHINI: He belonged always, even earlier, to our Lord Sri Krishna. Now, he was a friend from his "boyhood" stage to our Lord. The word "someone" (Kaschit) has been used to indicate that this friend did not have any "celestial" part in him. (NOTE: Lord Brahma had told all the celestials (Devas) to take birth as human beings. He was not one of them.) He was a nobler and truthful soul. That is why, he became a friend of our Lord Sri Krishna. There were seven "virtues", he had, which made him deserve to become a "friend" (Sakha) of our Lord. These "virtues and qualities" are being explained in this verse. Through these "virtues" only, our Lord, with His 6 virtues (Aishwaryam) had become his friend! Through these qualities our Lord can become His own friend! (i.e. our Lord establishes His own "virtues" in a soul and then makes this "soul" as His "friend"). (1) He was a Brahmin by birth. Hence he has the virtue of having Goddess Mahalaxmi in him as Goddess Laxmi is the bliss of Brahman (Brahmaananda). This "relationship" with "Brahman" only makes him deserving to get related to "Brahman". That is why, he has been termed as a true "Brahmin"! Due to this, either through his "luck", or through the will of our Lord, he became a "friend" of our Lord. (2) He was the "best" among the "knowers of "Brahman" (the absolute truth), and this virtue was the "crowning jewel" of all the qualities as a Brahmin. (3) He was the embodiment of "knowledge" (Jnāna). (4) The "senses" in him did not

have any "attachment" to the objects and beings. (5) In this way, he was an embodiment of "detachment" (Vairagyam). (6) His "Aatma" (inner-mind) was implacably "peaceful". (7) He had conquered all his "senses". Through this, it has been said that, this "friend" of our Lord had the quality of "opulence" (Aishwaryam).

यदृच्छयोपपन्नेन वर्तमानो गृहाश्रमी ।

तस्य भार्या कुचैलस्य क्षुत्क्षामा च तथाविधा ॥७॥

VERSE 7 Meaning: "He was leading his life, living as a householder, with whatever became available through the will of our Lord. His wife was also of this temperament only, although wearing tattered clothes. She had become very thin, due to hunger suffered for a long time!"

श्रीसुबोधिनी: यदृच्छयोपपन्नेन वर्तमानः वीर्यवान् इदं त्वतिसहनं परमवीर्यकार्यम्। गृहाश्रमी गृहस्थ, एतत्कीर्तिरूपम्। नन्वेतादृशस्य गृहस्थाश्रमो न युक्त इति शङ्कां वारयितुमाह तस्य भार्या कुचैलस्य क्षुत्क्षामा च तथाविधेति। पूर्वं परमहंसगृहस्थनिर्णये यद्येतादृशी भार्या लभ्येत तदा गार्हस्थ्यमुत्तममेतदभावे पारमहंस्यमिति। अन्यथा पुरुषोर्ध्वगल इति पुरुषार्थसाधने खण्डः स्यात्। कुचैलस्येति तस्यां रागाभावो निरूपितः। रागिणां प्रथमतो वस्त्रालंकरणमिति। तस्यां रागाभावे अस्यापि हेतुमाह क्षुत्क्षामेति। सर्वथा क्षुधा क्षामा कृशा, तदपेक्षया तस्याः व्रतमधिकमिति पदार्थोत्पत्तावेक एव प्रकारः, तत्रापि शेषभोजनादाधिक्यम्। चकारात्तद्धर्मयुक्तापि तथाविधा कुचैला। अनेन तस्मिन्नपि तस्या रागाभावो निरूपितः ॥७॥

तस्याः कामनायां प्रथमतो हेतुमाह पतिव्रतेति।

SRI SUBODHINI: Whatever became available through the grace and will of our Lord, this Brahmin couple used it for their life. From this quality, we can see, that he had the virtue of "valour" (Veeryam) as living like

this, tolerating all difficulties, is a sign of great courage and valour.

He was a householder. Though being a "householder", to live with great "contentment" indicates the virtue of "Keerthi" (fame). Was it then proper for him to lead a "householder's" life, when he was so poor? Removing this doubt, it is said, that his wife, who wore tattered clothes, was also of his nature and temperament (contented). She had become very "thin" due to hunger. In a house of a great saint (Paramhamsa), to be blessed with a wife of the same type and nature is considered as the "best" for an ideal "householder's" life! If this does not take place, then it is better for this saint to follow the life of being alone, as a "Paramahamsa" (a devotee who wanders, as per his inclination). If there was an "ordinary" wife, then, she is not expected to love or get attached to a person, who is clothed in tattered ones. Those, who are deeply attached to "objects and comforts", do take care to beautify themselves with finest of dresses and ornaments! This Brahmin was not attached to his wife. She had, moreover, become very thin, due to hunger. In fact, she was doing a more tougher penance than her husband. They cooked only one type of food; but as the wife took only what was remaining, her penance is considered as of a highest order and intensity. The word "Cha" (and) used here denotes that, not only she was very "thin" and weak, but she had worn tattered clothes. In this way, she also did not have attachment to the "clothes" either!

The reason for her desire for "wealth" is being described, through the next verse.

पतिव्रता पतिं प्राह म्लायता बदनेन सा ।

दरिद्रा सीदमाना सा वेपमानाभिगम्य च ॥८॥

VERSE 8 Meaning: "This lady, ,who was very chaste, very poor and sorrowing, came near to her husband, trembling, with a bowed face, and began to speak."

श्रीसुबोधिनीः पतिरेव व्रतं यस्याः। यथा व्रती स्वव्रतोत्कर्षं वाञ्छति तथा सापि भर्तुः सर्वसमृद्धिं वाञ्छतीति। पतिव्रतात्वादेव नान्यतस्तत्संपादनमतः पतिं प्राह म्लायता बदनेनेति दैन्यख्यापनम्। ननु मनसि कामाभावे दैन्यं कपटरूपमिति पातिव्रत्यविरुद्धम्। विद्यमाने तु तथा विधत्वं नास्तीत्याशङ्क्यामाह सेति। सा पतिव्रता व्रतार्थं तत्साधनमिति न दोष इति भावः। स्वतः स्वोत्कर्षो नास्तीति ज्ञापयितुमाह दरिद्रा सीदमाना सेति। दरिद्र्यात् दुर्गतेः न कोऽप्यर्थः। तत्राप्यवसादं शरीरेण प्राप्नोति। ततः प्रथमत एव देहवियोगे व्रतभङ्गोऽपि भविष्यतीति भयात्तथाकरणम्। यतः सा पूर्ववत्। तर्ह्येतावत्कालं कथं नोक्तवती तत्राह वेपमानेति। भयादिति केचित्। शरीरं पतनदशापन्नमिति। अतः परं कालो विलम्बं न सहत इति आभिमुख्येनागत्य, चकारात्तन्मनःप्रीतिं कृत्वा स्तोत्रं वा वक्ष्यमाणमाह ॥८॥

तस्याः वाक्यानि निरूपयति नन्विति साङ्गैस्त्रिभिः।

SRI SUBODHINI: For a wife, the husband is the highest "vow" — the wife of this Brahmin was like this! Like a person who observes a "vow" is always desirous for the greatness of the "vow" being observed, this wife, being of a chaste character, did not want or desire prosperity through "others". Hence, with a lowered face, showing her pitiable and helpless nature, she came near to her husband and began to speak. When there is no desire in the mind, to show "a helpless humble" nature is a "facade" (a show!), and this sort of conduct is against the true tenets of being a "chaste" wife! That is why, it is said that, if there is a "desire", then to

show oneself as “helpless and pitiable” is not wrong! This Brahmin lady was very chaste, and for the sake of her husband’s welfare, she now spoke, as she was also very poor. Due to this extreme poverty, she was in great sorrow and unhappiness. Her body was thin and in great stress. If she was to die even before, then her “vow” of looking after her husband will be violated and broken. This “fear” in her made her now come to her husband, with a view to speak to him. Why did she not speak earlier? This is answered by telling that, even now, she was “trembling” to speak. Her body had become so thin, that it seemed, as though, she will fall down, at any time, on the ground. She decided, that if she does not tell now, then it will not be right at all, as valuable time will be lost. Hence, she came near to her husband, and in a “praising” way, told him, words, pleasing to his mind.

Through the next 3 ½ verses, her words are being spoken.

ननु ब्रह्मभगवतः सखा साक्षाच्छ्रियः पतिः ।

ब्रह्मण्यश्च शरण्यश्च भगवान्सात्वतर्षभः ॥९॥

VERSE 9 Meaning: “Oh Brahman! The Lord, who is the consort of Goddess Laxmi, a great devotee of Brahmins, who loves the devotees, who have surrendered to Him, the Lord of the Yadus and the Lord of this Universe, Bhagawan Sri Krishna is your friend.”

श्रीसुबोधिनीः सर्वथा अवसादे ईश्वरोपसर्पणं विहितम्। अत आपद्धर्मत्वात् सा बोधयति। नन्विति कोमलसंबोधनम्। ब्रह्मन् इत्यविकृतत्वाय। सिद्धदशैषा तव विषयभोगेपि न स्वरूपनाशः। किंच। भगवता स्वस्य रूपं त्वयि समर्पितम्। अतो भगवतस्तव सखा भगवान् साक्षात्। अनेन प्रतिग्रहस्तदोषश्च निवारितः। तस्याप्यस्मत्तुल्यत्वे व्यर्थमुपधावनमिति शङ्काव्युदासार्थं सख्यपदेनैव

भगवत्त्वं प्राप्तमिति साक्षाच्छ्रूयः पतिरित्याह। मूर्तिमत्याः आधिदैविक्या लक्ष्म्याः पतिस्तेन सर्वा संपदः तदधीना इत्युक्तम्। तथाप्यस्मभ्यं कथं दास्यतीत्यत्र हेतुमाह ब्रह्मण्यः इति। चकारात्स्वतोप्युदारः। किंच । शरण्यश्च यः शरणं गच्छति तस्मै च सर्वं प्रयच्छति अशरणगतावपि गमनमात्रेणैव दास्यतीति चकारार्थः। नन्वेवं सति सर्वेभ्यो दाने पदार्थक्षयः अल्पावशेषे वा स्वार्थं स्थापयतीति शङ्कां वारयति भगवानिति पूर्णसर्वशक्तिः। सेवकाः प्रतिबन्धं करिष्यन्तीत्यत आह सात्वतर्षभ इति। सात्वतानां परमभक्तानां ऋषभः स्वामी ॥९॥

किमतो यद्येवं तत्राह तमुपैहीति।

SRI SUBODHINI: When there is "sorrow" of every type, then the scriptures "order" the "sufferer" to take "refuge" in our Lord! (Ishwara). As this chaste wife was aware of this "Dharma", which one should resort to in the event of great danger or sorrow, she makes her husband appreciate this, with deep humility. The word "Nanu" (don't you?) is used to express a "tender" attitude and very humble "addressal". "Oh Brahman" — this qualification has been given to emphasize the fact that, "You, Oh Lord! are not changeable by any circumstances". (i.e. You are always of a "stable" mind, either in sorrow or in happiness). This is your realized state of mind. Hence, even if you are blessed with material pleasures, you will not be disturbed or changed from your firmly established state! why? The Lord himself has established His Divine self in you! Hence, you are "Bhagawan" only! That is why our Lord is your real "friend". From this, the chaste wife told her husband, that there is nothing wrong in accepting or taking anything from a good friend — in this case, our Lord himself!

If the Lord was also equally "poor", then there is no use going over to Him, for asking anything, in

such a hurry! But this is not so. The wife says, "You have got the Lord of the Universe, as your friend! He is the "Swami" (master) of Goddess Laxmi, who is Divine! Due to this, every type of wealth is under our Lord's control only!" If she is told, that, the Lord is wealthy — but why He would give something to her husband, despite being an old friend? To this, she replies that the Lord will certainly shower His grace. The reason being that OUR LORD IS A DEVOTEE OF TRUE BRAHMINS. She uses the word "Cha" (and), to add that apart from this, He is a very generous and noble Lord and he is also the refuge of everyone! HENCE, HE GIVES EVERYTHING TO THE PERSON WHO SURRENDERS TO HIM! The second "Cha" (and) is used to convey the "truth" that OUR LORD IS SO VERY GRACIOUS AND KIND TO EVEN THOSE, WHO HAVE NOT SURRENDERED TO HIM; HE BLESSES, EVEN THOSE, WHO GO NEAR TO HIM, WITH EVERYTHING! Will it be, that the Lord will experience decline or reduction in His wealth due to this constant "giving away" to each and everyone, who goes near or surrenders to Him? And that, He is so careful, that He will keep the "remaining" wealth with Him only? The chaste wife, removing this doubt, declares, that OUR LORD IS OMNIPOTENT— FULL OF LIMITLESS POWERS! Will His servants give trouble or put obstacles to any devotee? Answering this, she says that "Not at all. They will not obstruct at all, as OUR LORD IS THE "SWAMI" (MASTER-LORD) OF ARDENT AND MOST LOVING DEVOTEES!

"Okay! If the Lord is like this, what has this got to do with us?" For this, the chaste wife gives her answer, through the following verse.

तमुपैहि महाभाग साधूनां च परायणम् ।

दास्यति द्रविणं भूरि सीदते ते कुटुम्बिने ॥१०॥

VERSE 10 Meaning: "Oh, fortunate one! kindly go near our Lord Sri Krishna, who is the protector of saintly noble persons! He will give a lot of wealth to us, as we are suffering with a large family!"

श्रीसुबोधिनीः तन्निकटे गच्छेति प्रार्थना। ननु महाभाग्यव्यतिरेकेण कथं भगवत्समीपगमनं तदभावश्च दारिद्र्यादेवावसीयते तत्राह महाभागेति। पातिव्रत्येन तद्भाग्यं प्रादुर्भूतं पश्यन्ती तथा संबोधयति। अनेनाल्पद्रव्येपि भाग्यरहितः कथं सर्वपुरुषार्थनिधिं प्राप्स्यतीति परिहृतम्। इदानीमेव प्रादुर्भावात् किंच। साधूनां च परायणं ये स्वभावत एव दरिद्राः परमसाधवः तेषामपि परमयनम्। चकारो युक्त्यन्तरमिदमिति ख्यापयितुम्। नन्वेवमपि को वेद दास्यति न वेति शङ्काव्युदासार्थमाह दास्यति द्रविणं भूरीति। तत्र हेतुः सीदते ते कुटुम्बिने इति। सीदत्कुटुम्बी पात्रम्। तत्रापि भवान् सर्वगुणसंपन्नः ॥१०॥

कदाचिद्भगवानन्यत्र गत इति शङ्कां व्युदस्यति आस्तेधुनेति।

SRI SUBODHINI: The chaste wife is doing her prayer to her husband and tells him, "Kindly go to see our Lord Sri Krishna". To the query from her husband as to, "How will I go to the Lord, without being really fortunate? From our "poor" state, itself, we can presume, that we are not fortunate at all, in any way!" On this, the wife says, "Oh fortunate one! You are very fortunate indeed! I am able to see your great fortune! Because I am a chaste lady (Pativrata). Through this "status" (penance) of mine, I have understood, that you are indeed very fortunate! In your mind, there is still a doubt, that due to lack of material wealth, you are still a "poor" person and hence, you are without any "Bhāgya" or "fortune"! Hence you still doubt, as to how you will be

able to attain all your “human” goals? This doubt is unnecessary and a sheer waste! In fact, you should now become happy, that your “fortune” has opened up ! Especially for a person who is “poor” in his nature (and very poor in his “material wealth” and possessions) but is noble and saintly in his conduct and character, for him, our Lord Sri Krishna is the only “refuge”! The word “Cha” (and) has been used to indicate the question, as to what is the certainly that, “I will get some wealth from our Lord, if I go to Him?” To remove this doubt, the chaste wife says that, “THE LORD WILL GIVE YOU GREAT AND LIMITLESS WEALTH! – AS YOU ARE A HOUSEHOLDER WITH A LARGE FAMILY AND SORROWING, DUE TO INTENSE POVERTY. The Lord treats persons like you only as the “fittest” persons for giving charity. Moreover, you are fully invested with all the auspicious virtues and qualities.”

“You are telling me to go and see our Lord Sri Krishna. If He was not there and had gone away somewhere else, then what will I do?” The wife answers this question, as follows.

आस्तेधुना द्वारवत्यां भोजवृष्ण्यन्धकेश्वरः ।

स्मरतः पादकमलमात्मानमपि यच्छति ।

किं न्वर्थकामान्भजते नात्यभीष्टान् जगद्गुरुः ॥११॥

VERSE 11 Meaning: “Our Lord Sri Krishna is the Lord and master of the Bhoja, Vrishni and Andhak clans. He is now in Dwaraka. He, who remembers His holy feet, our Lord is so gracious, that He will give even His own Aatma to this devotee! Then what is the big deal, in our Lord blessing His devotee with wealth and fulfillment of desires (Artha and Kaama), when He

himself is averse to these two? This is because, our Lord Sri Krishna is the Jagatguru (teacher of the Universe) — who confers welfare at all times, on this Universe. Hence, our Lord will give only such materials/objects which will contribute to the “real” welfare of this Universe.”

श्रीसुबोधिनी: तस्य कार्यान्तरवैयग्राभावाय ऐश्वर्यं निरूपयति भोजवृष्यन्धकानामीश्वर इति। त्रिगुणप्रधानास्त्रयो निरूपिताः। तथापि ‘दाता जगति दुर्लभः’ इति न्यायेन कदाचिन्न दद्यात्तत्राह स्मरतः पादकमलमिति। यः स्मरति तस्मै बहु प्रयच्छति। किंबहुना ब्रह्मानन्दं किंबहुना आत्मानन्दमपि। तत्र किं वक्तव्यं भजते अर्थकामान् ददातीति। नन्वर्थकामावेव चेत्तस्याभीष्टौ तदा न दद्यादित्यत आह नात्यभीष्टानीति। अनभीष्टं बह्वेव दीयत इति लोके प्रसिद्धम्। सर्वथा अनभीष्टं सख्ये न दास्यतीत्यत आह नातीति। किञ्चिदभीष्टत्वं वर्तत एव। अतः प्रथमं दत्त्वा पश्चाद्दूरीकरिष्यतीति भावः। ननु पात्रं प्राप्य कदाचित्कूरं दास्यतीति शङ्कां वारयति जगद्गुरुरिति। सर्वेषां हितोपदेश कथमन्यथा कुर्यादित्यर्थः। अनभीष्टत्वे वा हेतुः। अन्यथा जगद्गुरुत्वं न स्यादिति स्वयं विषयासक्तः न ह्यन्येभ्यो वैतृष्यं बोधयितुं शक्नोति ॥११॥

एवं तस्या वाक्यानुकत्वा तेषामावृत्त्या तस्यापि ननः किञ्चित्तथाजातमित्याह एवं स इति।

SRI SUBODHINI: “Our Lord is never disturbed or agitated through any thing or any other work!” The chaste wife is describing in this verse the “Aishwaryam” (opulence) of our Lord, through this analysis. “Our Lord Sri Krishna is the “Swami” (Lord) of the Bhoja, Vrishni and Andhaka clans. He has three predominant virtues or qualities.”

Even then, is He, like all others, a “non-giver” — as per the usual saying that “the “givers” are rare in this Universe”? Answering this, she says that, the devotee,

who remembers His lotus feet, He gives to this devotee in "plenty". What more can I say? He blesses this devotee with even the "bliss of Brahman" (Brahmaananda)! He even does not hesitate to give much better than this viz. His own "Aananda" (bliss) (Aatmaananda)! He gives to His devotee everything. When the Lord is prepared to give all these exalted and ultimate Divine gifts of an everlasting nature, what is there, for Him, to give wealth and fulfillment of desires? (Which are considered petty and impermanent). Our Lord is not attached to wealth and fulfillment of desires. In this world, it is well known, that, a person very gladly gives away those objects and materials, which one does not like to have or possess! But our Lord is very different. Whatever He does not like, He does not give them, to His devotees and friends also. Sometimes, He does "bless" His devotee with wealth and fulfillment of desires, in the first instance. But, with a view to "really" benefit His devotee, He takes away (removes) this "wealth" also! Will he give this wealth even to cruel persons, if He gets an opportunity to do so? Answering this, the wife says that our Lord is "Jagatguru", and He gives instructions to everyone so that the "best" welfare is conferred on everyone in this Universe. Hence, He will never do such actions, which will lead to sorrow or unhappiness to anyone (i.e. non-beneficial). He would not be, otherwise, the "Jagatguru" at all! He, who is attached to objects/pleasures, can never give instructions and advice to others, to give up these objects and pleasures!

On listening to these "well-meaning" words of his wife, the mind of this "Brahmin" also became affected i.e. he got the desire to go to our Lord. This is being described through the following verse.

एवं स भार्यया विप्रो बहुशः प्रार्थितो मुहुः ।

अयं हि परमो लाभ उत्तमश्लोकदर्शनम् ॥१२॥

VERSE 12 Meaning: "In this way, his wife, prayed again and again. Then, this Brahmin thought that, he will be blessed with the "Darsan" of our Lord Sri Krishna, when he goes to Dwaraka. This itself will be his highest fortune and gain."

श्रीसुबोधिनी: ननु स्वत एव कुतो न गतः किमिति भार्यया प्रार्थितः यतो भगवद्दर्शनं सर्वेषामेवाभीष्टं तत्राह विप्र इति। बहुशो बहुप्रकारेण उक्तसदृशेन। मुहुः एकस्मिन्नपि दिवसे वारं वारं भर्त्रे रोचत इति। ततः तस्य गमनार्थमालोचनमाह अयं हि परमो लाभ इति। उत्तमश्लोकस्य दर्शनं ब्रह्मभावादपि दुर्लभम्। यतो ब्रह्मणोपि तद्वाञ्छितम् ॥१२॥

SRI SUBODHINI: Why did he not go by himself? Why did he think of going to meet our Lord Sri Krishna only at the behest and request of his wife? In fact, having the "Darsan" of our Lord is the most "liked" experience for everyone! Answering all these, it is said, that, this devotee was a "Brahmin" (i.e. full of detachment and true devotion). His wife, prayed to him, many times, during the day, for this, in such a way, that her "prayers" made him happy and satisfied and, that he will totally accept her pleadings! Later, a description of his desire to go to Dwaraka is being given. It is said here, that his DESIRE TO SEE OUR LORD SRI KRISHNA ITSELF IS THE HIGHEST GAIN AND FORTUNE! Our Lord's "Darsan" is rare, even for those persons, who have attained the experience of "Brahman" (the absolute truth). Why? EVEN "BRAHMAN" DESIRES TO HAVE THE "DARSAN" OF OUR LORD!

इति संचिन्त्य मनसा गमनाय मतिं दधे ।

अप्यस्त्युपायनं किञ्चिद्गृहे कल्याणि दीयताम् ॥१३॥

VERSE 13 Meaning: "By determining, in this way, in his mind, the Brahmin decided to go to see our Lord Sri Krishna! He told his wife, "Oh, auspicious one! if there is anything in our home, to be taken as a gift to our Lord Sri Krishna, please do give that to me."

श्रीसुबोधिनी: एवमेकं कार्यमुभयं साधयिष्यतीति संचिन्त्य, इदं गोप्यं भार्यायै न वक्तव्यमिति मनसेत्युक्तम्, अन्यथा साप्यागच्छेत्। ततो गमनाय मतिं दधे। ततो गमनसामग्रीं विचारयन् 'रिक्तहस्तो न पश्येत्' इत्युपायनं याचितवान्। याचनावाक्यमाह अप्यस्तीति। अपीति संभावनायाम्। कल्याणीत्वात् कदाचित् कुतश्चित् प्राप्नुयात्, गृहेऽस्तीति प्रश्नः। नास्तीत्युक्ते कदाचिद्गमनप्रतिबन्धकमेतदेव भवेत् इति तूष्णीं स्थिता। ततः अप्रतिषिद्धमनुमतं भवतीति ज्ञात्वा याचयति दीयतामिति ॥१३॥

SRI SUBODHINI: The Brahmin decided, that by doing like this, he will achieve two "goals" through one "action". He decided to keep this as a "secret" in his mind, and did not feel like telling his wife too! if he were to tell his determined decision to go to see the Lord, then, she may tell that, she wants to go too!

Later, thinking about the arrangements (material) necessary for his travel, he thought in his mind, that, he should not go to see the Lord "empty-handed". Hence, he asked his wife regarding some "gift or present" to be taken to our Lord. "Is there anything in our house?" He has addressed his wife as, "Oh, auspicious and blessed one" (Kalyaani), with the purport in his mind, that his wife was so capable, that, even if there is "nothing" in the house, she will "manage" to get something for our Lord! - from somewhere! "Is

there anything at our home?" — the Brahmin has posed this in the form of a question. Of course, there was nothing at the home. If the wife were to tell her husband, "there is nothing at our home", then there will be an "obstruction" for his going to Dwaraka. Hence, the wife kept silent, to give him, the impression that, there is "something" at home (due to her not telling the actual truth of "nothing" being there). Hence, the Brahmin asked her to give him, something by way of a "gift" to be offered to our Lord Sri Krishna, at Dwaraka.

याचित्वा चतुरो मुष्टीन् विप्रान् पृथुकतण्डुलान् ।

चैलखण्डेन तान्बद्ध्वा भर्त्रे प्रादादुपायनम् ॥१४॥

VERSE 14 Meaning: "The Brahmin's wife brought 4 hand-fulls of rice flakes from a Brahmin's home, by asking for it! Then she bound these rice flakes in a torn cloth and gave it to her husband, as the "gift" (to be taken for our Lord Sri Krishna at Dwaraka)."

श्रीसुबोधिनी: सा च पतिव्रता भर्तृवाक्यं प्रतिपालयितुं चतुरो मुष्टीन् पृथुकतण्डुलान् धान्यचिपिटान्, ते मध्ये भक्षयितुमपि शक्यन्त इति तानेव याचयित्वा चैलखण्डेन स्ववस्त्रखण्डेन तान् बद्ध्वा स्वभर्त्रे उपायनं प्रादात्। एतद्भगवते देयमिति। अबद्ध्वा दाने कदाचिदन्यस्मै प्रयच्छेत्पातयेद्वा ॥१४॥

ततो भगवन्तं प्रति सोपायनस्य गमनमाह स तानादायेति।

SRI SUBODHINI: She was a "chaste" (Pativrata) lady. Hence deciding that she should, "somehow" carry out the "order" of her husband, "begged" from a neighbour, 4 hand-fulls of rice flakes. If she were to give it in the way she had brought, then, this Brahmin, due to hunger, may be tempted to eat it. Hence, she bound them, in a piece of cloth and told her husband,

“This is the “gift” for our Lord Sri Krishna. Please give this to Him.” This gift was bound securely, as she did not want this “gift” to be given to anyone else or from being dropped on the ground!

Through the next verse, it is said, that he set out with this “gift” to see our Lord Sri Krishna.

स तानादाय विप्राग्र्यः प्रययौ द्वारकां किल ।

कृष्णसंदर्शनं मह्यं कथं स्यादिति चिन्तयन् ॥१५॥

VERSE 15 Meaning: “This noble and “best” of Brahmins, taking this gift of rice flakes, set upon his journey to Dwaraka. On the way, he was thinking as to how, he will be blessed with the “Darsan” of our Lord Sri Krishna!”

श्रीसुबोधिनीः किलेति प्रमाणम्। मध्ये यो गच्छति स स्वाभिलषितं चिन्तयति ततोयमपि चिन्तयन् गच्छति। तत्किं धनं दर्शनं वेति संदेहे तन्नित्यर्थमाह कृष्णसंदर्शनमिति। न तु कथं कियद्वा धनं प्राप्स्यामीति ॥१५॥

ततः दुर्गत्वात् रक्षकास्तत्र तत्र स्थिताः ते कमपि न प्रवेशयन्ति अज्ञातचरम्। तत्र कथमयं गत इति शङ्कां निवारयति त्रीणि गुल्मान्यतीयायेति।

SRI SUBODHINI: The word “Kila” (yes, indeed) has been used to reemphasize that this “Brahmin” did go to Dwaraka. Usually, on the way, a traveller would think of his goals, motives and desires, for which he had set upon the travel, and following this way, this Brahmin also thought about his “goals” on the way. He asked a question in his mind. “Do I want wealth or the “Darsan” of the Lord? Removing this doubt, he says that, “I desire for the “Darsan” of the Lord Sri Krishna. Will this not happen?” Money or wealth can always be got in any way!

There is a big "fort" at Dwaraka. Usually there are "guards" protecting the entry points of the fort! These guards do not permit "strangers" to enter the fort. How did this Brahmin go to Dwaraka? This doubt is being removed through the next two verses.

त्रीणि गुल्मान्यतीयाय तिस्रः कक्षाश्च स द्विजः ।

विप्रो गम्यान्धकवृष्णीनां गृहेष्वच्युतधर्मिणाम् ॥१६॥

गृहं द्व्यष्टसहस्राणां महीषीणां हरेर्द्विजः ।

विवेशैकतमं श्रीमद्ब्रह्मानन्दं गतो यथा ॥१७॥

VERSES 16 and 17 Meaning: "He went ahead passing through the three "checking gates" and three "entry doors". He thus entered into this place, where the houses of the Andhaka and Vrishni were situated. Being a "Brahmin", no one blocked his entry. He then reached near the palaces of our Lord's 16000 wives. He entered into one such house, and got such an amount of joy and bliss, as though he had entered into the bliss of Brahman (Brahmaananda)."

श्रीसुबोधिनीः गुल्मानि सेनाभेदाः। कक्षाः प्राकारभेदाः। गुल्मशब्देन गुल्मकृतवनदुर्गाणि वा। निःशङ्कगमने हेतुः स द्विज इति। द्विजैः सहितः, स एव वा द्विजः। द्विजत्वं साधारणमिति विशेषेण पूरणत्वं च वदन् विप्रत्वमाह अन्धकवृष्णीनाम्। अच्युतधर्मिणां वैष्णवानां परितो व्याप्तानां गृहेषु मध्ये हरेः द्व्यष्टसहस्राणां महीषीणां गृहेषु च मध्ये। द्विजः अप्रत्याख्येयः। एकतमं गृहं विवेश। भगवानत्र स्थास्यतीति। तत्र हेतुः श्रीमदिति शोभासंपत्त्यतिशययुक्तम्। तत्र गमनमात्रेणैव तस्य यावस्था तामाह ब्रह्मानन्दं गतो यथेति। द्वारकायां वैकुण्ठावेशात्तस्य च ब्रह्मत्वात् तन्मध्ये भगवद्गृहस्य च आनन्दांशत्वात् तत्र प्रविष्टो ब्रह्मानन्दं प्राप्नोत्येव। यथेति प्रकारभेदार्थमुक्तम् ॥१६-१७॥

ततः परितो विलोकनसामर्थ्यरहितः आनन्दानुभवेन निमीलिताक्ष इव भगवता दृष्ट इत्याह तं विलोक्येति।

SRI SUBODHINI: He passed through “forts” made out of trees (wood). He had crossed over without anyone raising a “doubt”, as he was a “Brahmin”. He was not an “ordinary” Brahmin. He is referred to here as “Vipra” viz. he was a Brahmin fully invested with the virtues of knowledge (Vidhya), penance (Tapas) and devotion (Bhakthi) and others. The devotees of our Lord Achyuta viz. the Andhakas and Vrishni clans had their houses, in the middle of this fort, and our Lord’s palaces housing His 16,000 wives were also there in their midst! He just entered into one such house, and being a “Brahmin”, no one was able to obstruct his “entry”. He thought that, “here, in this house, our Lord will be present”. Why? Because this house has very special wealth and illumination! On just entering this particular house, the Brahmin felt a great bliss akin to his entry into the ocean of the bliss of Brahman! (Brahmaananda). As Sri Vaikuntam had entered and ingressed into Dwaraka, this city had become the residing place of “Brahman” (the highest truth), and due to the presence of our blissful Lord in the house, this Brahman felt, that he was entering into the bliss of Brahman (Brahmaananda). The word “Yatha” (like) has been used to bring out the “difference”.

Being unable to see all the four sides, as though “blinded” literally, due to the “immersion” into the ineffable bliss of our Lord, this Brahmin was there and our Lord saw him — this is being described through the next verse.

तं विलोक्याच्युतो दूरात्प्रियापर्यङ्कमास्थितः ।

सहसोत्थाय चाभ्येत्य दोर्भ्यां पर्यग्रहीन्मुदा ॥१८॥

VERSE 18 Meaning: "Seeing this Brahmin at a distance, our Lord Sri Krishna, who was seated on the bed of His beloved, very quickly got up from His bed, came near to the Brahmin and met him, with a warm loving embrace, with His two hands."

श्रीसुबोधिनी: प्रियापर्यङ्के लक्ष्मणापर्यङ्के, विरतिवेलायां चतुर्थप्रहरे रात्रौ वा प्रियापर्यङ्के भगवानुपविष्टः। सा लक्ष्मणा चिह्नेन लक्ष्मीर्भवति। ततः सहसोत्थाय अग्रे समागत्य दोर्भ्यां पर्यग्रहीत्। अनेन तुल्यता निरूपिता। मुदेत्यान्तरो भावः। यथा भगवत्संबन्धे तस्य हर्षः एवं तत्संबन्धे भगवतोपि, भक्तत्वादिति ज्ञापितम् ॥१८॥

तत आनन्दापूरित इव लीलां कृतवानित्याह सख्युः प्रियस्येति।

SRI SUBODHINI: Our Lord Sri Krishna was seated on the bed, with His beloved wife Laxmana at the time of early dawn or at night. Laxmana was the symbol of Goddess Laxmi. Our Lord got up, very quickly and came before this Brahmin and met him, through a warm and loving "embrace", through both of His hands! He showed His "equality and sameness" with this Brahmin. The word "Muda" (happy) has been used to indicate our Lord's "inner feeling" of love. Just like the Brahmin had got great "bliss" by meeting our Lord, in the same way, our Lord also felt immense "bliss" through His meeting with this Brahmin friend! The primary reason for this was that this Brahmin was a great "Bhaktha" (devotee) of our Lord!

Later, our Lord enacted the "Leela", being filled up with bliss and joy — as per the next verse.

सख्युः प्रियस्य विप्रर्षेरङ्गसङ्गातिनिर्वृतः ।

प्रीतो व्यमुञ्जदब्बिन्दून्नेत्राभ्यां पुष्करेक्षणः ॥१९॥

VERSE 19 Meaning: “Becoming intensely blissful and joyful through the close “embrace” of His friend, “the sage-Brahmin”, our lotus-eyed Lord Sri Krishna began to shower tears of joy due to His love for this friend.”

श्रीसुबोधिनीः सखित्वात्तस्य यथा जातं तथैव भाव्यम्। भगवतोपि सुतरां प्रियस्य स प्रीतिविषयः पूर्वत्र हेतुरपि भवति। ततोपि विप्रर्षिः ब्राह्मणोत्तमः अलौकिकः परमानन्दोप्यस्मिन् प्रादुर्भूत इति। तत्सङ्गेनातिनिर्वृतः अन्तःसुखं प्राप्तवान्। ततः प्रीत्या मनस्तं द्रष्टुं बहिरागतमिव नेत्राभ्यां अब्बिन्दून् व्यमुञ्जत्। पुष्करेक्षण इति कृपालुत्वमुक्तम्, हेतुत्वेन ॥१९॥

ततो भार्याकृतवैलक्षण्यमावश्यकमिति तेनैव सख्यं न्यूनं भविष्यतीति शङ्कायामाह अथोपवेश्य पर्यङ्क इति।

SRI SUBODHINI: It was indeed very appropriate, that the Lord should feel the joy due to His deep abiding friendship with His old friend, and vice versa. In this way, this meeting made our beloved Lord also very happy. Moreover, this Brahmin was a sage also, and best among the Brahmins. He now exhibited a supernatural bliss of Brahman due to the “embrace” done by our Lord. and, our Lord also felt intense happiness in His inner self, due to this meeting. Later, due to His love, it looked as though, our Lord’s mind, with a view to see this Brahmin, came out of His eyes, in the form of “tears”. The reason for this is that, our Lord is very compassionate. To give emphasis to this virtue of our Lord, only, the words “of lotus like eyes” have been used in a special way!

The doubt – regarding this Brahmin's sense of "love and friendship" to the Lord may be less and, that he had come only under "duress", as inspired by his wife's pleadings – is being answered, through the following three verses.

अथोपवेश्य पर्यङ्के स्वयं सख्युः समर्हणम् ।

उपाहृत्यावनिज्यापः पादौ पादावनेजनीः ॥२०॥

अग्रहीच्छिरसा राजन् भगवाँल्लोकपावनः ।

व्यलिम्पद्दिव्यगन्धेन चन्दनागुरुकुङ्कुमैः ॥२१॥

धूपैः सुरभिभिर्मित्रं प्रदीपावलिभिर्मुदा ।

अर्चित्वावेद्य ताम्बूलं गां च स्वागतमब्रवीत् ॥२२॥

VERSES 20, 21 and 22 Meaning: "Our Lord, later, made His friend sit on the bed; He then brought all the necessary ingredients for his worship by Himself, and washed his feet! Though the Lord is the highest "purifier" of this Universe, even then, He sprinkled the water used to wash His friend's feet, on His head! Oh king! The Lord, later offered the "Dhoop" of sweet fragrance, after applying sandal paste mixed with saffron. He was then offered the "waving of lamps" (Aarti) in great love and respect. After completing this worship, he was offered betel nuts and leaves along with cows. Later the Lord spoke to him words of joyous welcome!"

श्रीसुबोधिनी: ततः सख्युः समर्हणं स्वयं कृतवान्। अस्य पादावनिज्य समर्हणसाधनान्युपाहृत्य पादावनेजनीः अपः शिरसाग्रहीत्। धर्मोयमिति नात्र दूषणम्। लोकशिक्षार्थं च धर्मकरणम्। राजन्निति संमत्यर्थम्। विशेषतः चरणोदकधारणे अभिप्रायान्तरमाह लोकपावन इति। स हि सर्वलोकात्मकः ब्राह्मणेपि स्वयं स्थित इति पूर्वमुक्तं तेन स्वचरणारविन्दोदकेन लोकान्पावितवानित्युक्तम्। नैतावता त्वपकर्षः यतो भगवान्। ततः पूजामाह

व्यलिम्पद्दिव्यगन्धेनेति। पूजया प्राप्तदेवत्वं वारयति मित्रमिति। प्रदीपा वलिभिरारत्रिकैः। अनेन तस्य सुखं तथा यद्यपि न भवति तथापि मुदा कृतवान्। ततः पुष्पैः शिरसि अर्चित्वा ताम्बूलं निवेद्यं गा च विधिपरिपालनार्थम्। पश्चात्स्वागतमब्रवीत्। अत्र वृषभो गौः ॥२०-२२॥

ततो भार्यापि पतिव्रतात्वात्मात्सर्यादिकमकृत्वा तं पूजितवतीत्याह कुचैलमिति।

SRI SUBODHINI: After making His friend sit on the bed, our Lord began to do worship of His friend, by Himself. Later He, brought water for washing his feet and various materials necessary for his worship. He washed, the Brahmin's feet and sprinkled this "water" on His head, with deep respect and humility. This is the right path and way (Dharma), and there is no "blemish" in our Lord following this time-honored tradition! The Lord had done these acts of hospitality of a guest, with a view to teach and instruct this world. "Oh king! — this addressal by Sri Sukadeva has been made to get the appreciation of the king also, for all this! The reason for sprinkling this water on one's own head is being described. This "water" is capable of purifying this world, as our Lord is the "Aatma" of this Universe. Due to this, He is present in this Brahmin also, as his "Aatma". In this way, the Lord was purifying this entire Universe, through the "water" used to wash this friend's feet, as the Lord is present, in this friend, as his "Aatma".

Our Lord began to do the "worship" of His friend. He applied fragrant sandal paste and other unguents to the body of this Brahmin, as though this friend was a celestial deity! But, in this verse, this Brahmin is referred to as our Lord's friend, though the Lord did the

worship as befitting a celestial deity! Our Lord did the "Aarti" with lamps; though the Brahmin friend will not experience any comfort or happiness with this, our Lord, in turn, did all these rituals with great joy. After this, the Lord showered flowers of His friend's head, and offered betel leaves with nuts. With a view to fulfill all the traditional ways of observing his worship, the Lord offered cows also, while uttering warm and loving words of "welcome". Here, we should understand that the word "cow" meant also "bulls".

Later, our Lord's wife also did the worship of the Brahmin. As she was a chaste wife, with all the Divine qualities, she did not have the negative qualities of envy, jealousy etc. This is being referred to in the next verse.

कुचैलं मलिनं क्षामं द्विज धमनिसंततम्।

देवी पर्यचरच्छैब्या चामरव्यजनेन वै॥२३॥

VERSE 23 Meaning: "The queen of our Lord Saibhya (Laxmana) began to fan this friend of our Lord, who was wearing old, dirty and torn clothes, and was unwashed, weak and whose bones were visible."

श्रीसुबोधिनी: मलिनभग्नस्थूलवस्त्रं शरीरसंस्काररहितम्। दुर्बलं, धमनिभिः शिराभिः संततम्। तथापि द्विजं ब्राह्मणस्यैषैव शोभा। तादृशमपि देवी देवतारूपा लक्ष्म्यावेशात्, शैब्या लक्ष्मणा चामरव्यजनेन पर्यचरत्। पूर्वं भगवति चामरव्यजनं कुर्वाणा स्थिता। पश्चाद्ब्राह्मणपूजायामपि तथैव कुर्वाणा स्थितेत्यर्थः॥२३॥

एवमुभाभ्यां पूजितं दृष्ट्वा तत्रत्या आश्चर्ययुक्ता जाता इत्याह अन्तः पुरजन इति।

SRI SUBODHINI: Very dirty, torn and coarse clothes were worn by this Brahmin. He had not taken

bath and his body was also dirty. He was also so very weak, that everyone could see the protruding bones of his body. But, despite all this, he was looking brilliant as he was a Brahmin!; even for such a person, the queen of our Lord, Saibhya (Laxmana), who had the "ingress" of Goddess Laxmi in her, was seen now, "fanning" him. At first, she was "fanning" our Lord, and then, when our Lord was doing the worship of this Brahmin, she began to fan our Lord's friend.

In this way, the persons, who saw both of them worshipping this Brahmin, became surprised and got astonished – as per the following verse.

अन्तःपुरजनो दृष्ट्वा कृष्णोनामलकीर्तिना ।

विस्मितोभूदतिप्रीत्या अवधूतं सभाजितम् ॥२४॥

VERSE 24 Meaning: "Our Lord Sri Krishna, of enduring noble fame, now worshipped and welcomed the ill-clad and dirty Brahmin with great and intense joy and pleasure. On seeing this, the inmates of the royal household got astonished i.e. got benumbed!"

श्रीसुबोधिनीः कृष्णेन सभाजितमवधूतं दृष्ट्वा विस्मितोभूत्। अनेन भगवत्यपि अपकर्षो भाव्यतामिति शङ्काभावायाह अमलकीर्तिनेति। तत्राप्यतिप्रीत्या। तत्रापि सोवधूतः मलिन एव अन्यद्वारा मलापकर्षणं कृत्वा पश्चात्पूजापक्षो निवारितः ॥२४॥

विस्मितानां वाक्यमाह किमनेनेति।

SRI SUBODHINI: Our Lord Sri Krishna had done the worship of this sage - like Brahmin. The persons who saw this, got surprised and due to this, did these people, in a way, "insulted or dishonoured" our Lord also? This doubt is removed by saying that OUR LORD IS ALWAYS INVESTED WITH PURE AND ENDURING FAME.

Our Lord, even though the Brahmin was in such a pitiable "poor" condition, did his worship with great and sincere love. This action of our Lord makes us also understand, that the Lord did not do this "worship after the Brahmin was cleaned, through a bath, given by others!"

The words of those "astonished" persons are being given, as per the following verse.

किमनेन कृतं पुण्यमवधूतेन भिक्षुणा।

श्रिया हीनेन लोकेऽस्मिन्गर्हितेनाधनेन च ॥२५॥

VERSE 25 Meaning: "What great fortune has this poor, beggarly, condemnable sage- like Brahmin, who lacks brilliance, done? (To deserve this "worship: from our Lord)."

श्रीसुबोधिनी: ते सर्वे पुण्यफलमेव शुभं मन्यन्ते अदृष्टपूर्वत्वात्। किमित्याशङ्का। किञ्चित् तथा भविष्यतीति चेत्तत्राहुः अवधूतेनेति पञ्च विशेषणानि। यद्यस्य धर्मो भवेत् तदा प्रथमं धर्मोत्पादितं शरीरं भवेत्। तत्र च पापकार्यरूपं रजो न श्लेषं प्राप्नुयात्। अयं चावधूतः। किञ्च। यद्यस्य धर्मो भवेत् देहोत्पत्त्यनन्तरं देहपोषार्थं सदनं भवेत्। तदपि नास्ति यतोयं भिक्षुः। किञ्च। यद्यस्य धर्मो भवेत्, देहे कान्त्यतिशयो भवेत्, अयं च श्रिया हीनः लौकिकी संपत्तिश्च अनेनैव समुच्चिता। किञ्च। यद्यस्य धर्मो भवेत्। तदा लोके कीर्तिर्भवेत्, अयं च लोके गर्हितः। अस्मिन्निति वयमेवात्र प्रमाणम्। इहलोकवत् परलोकोपीति सूचितम्। किञ्च। धर्मे विद्यमाने तत्कार्यमस्य धनं भवेत्। अयं चाधनो दरिद्रः। अधम इति वा क्वचित्पाठः। तदा संस्कारसामग्र्यभावात्तथोक्तिः। चकारादन्येपि लक्षणादयः संगृहीताः॥ २५॥

ननु किमस्य जात येनैतादुच्यत इति तत्राह योसाविति।

SRI SUBODHINI: All the persons, gathered there, thought, that the auspicious tidings, which have happened to this Brahmin, are due to his past good deeds! (Punyam). But, being unseeable, they were not able to

understand them! The word "Kim" (which one?) has been used to enquire, as to which "good deed" has now fructified, as this auspicious result? If it is told, that there may be "some little" past good deeds, which would have become effective now, on this, it is said that, in the first instance, this Brahmin's body looks like that of a "sage" (a hidden Mahatma — Avadhoota)! If he had done some "good deeds" in the past, as a result of these "Punyam", he would have attained the "best" of "bodies" (physical body) now. He would not have attained such "dirty" looking parts of his body now, (which are usually caused by the "sinful" deeds, done in the past). If this Brahmin had done good deeds in the past, he would have become blessed with a good healthy body, and also would have attained prosperity with good food etc. Even these are not provided for him, in this life, and He is literally a "beggar".

Moreover, if he had done good deeds, such as giving charity, then his body would have attained special "brilliance". But he lacks any sort of "brilliance", and is neither equipped with "worldly" material wealth. Everyone, in fact, is condemning this Brahmin. Most probably, his sojourn in the "other world" also will be like this only. If he had done any "charity", then, as a result, he should have been blessed with wealth, in this life. But he is "poor" i.e. without any wealth. In some reading of this text, the word "Adhama" (low beast) has been used and most probably, this "word" has been used to emphasize the lack of purifying materials with this Brahmin. Through the use of the word "Cha" (and), his other "deprecatory" qualities have been referred to. [Note] The purport of all this is, as to how this Brahmin has attained our Lord's grace and love, whereas from

his body and status, it appears, that he seems to have not done any good deeds in the past.]

They ask again as to which “good deed” of this Brahmin has got him, into this glorious association with our Lord — as per the next verse.

योसौ त्रैलोक्यगुरुणा श्रीनिवासेन संभृतः ।

पर्यङ्कस्थां श्रियं हित्वा परिष्वक्तोग्रजो यथा ॥२६॥

VERSE 26 Meaning: “What good deeds (Punya) has this Brahmin done, which has made our Lord, who is the Guru of the three worlds, and the dwelling place of Goddess Laxmi, leave Goddess Laxmi herself and make her meet this Brahmin, like He would honour his own elder brother?”

श्रीसुबोधिनी: त्रैलोक्यगुरुणा। भगवान् हि लोकशिक्षार्थं कर्माणि करोति। लोके यद्येतादृशेनापि सख्यं बोधयेत् तदा नीचैरपि लोकाः सख्यं कुर्युः। किंच। भगवान् श्रीनिवासः यदि पुण्यरहितोऽपि लक्ष्म्या संयुज्येत तदा कोपि दरिद्रो न भवेत्। एतादृशेन संभृत इति किंचित्पुण्यमस्तीति ज्ञायते। किंच। धर्मसमये चेदयमागच्छेत्तदा धर्मार्थं करोतीति ज्ञायते। अयं तु कामसमये समागतः तमपि परित्यज्य परिष्वक्तश्चेत्तदा महानस्य धर्मोऽस्तीति ज्ञायते काम्यश्च परमकाष्ठापन्नः। किंच। महता आदेरेण परिष्वक्तः। अनेनान्तरोपि भावोस्मिन्वर्णितः। तं भावं निरूपयितुं दृष्टान्तमाह अग्रजो बलभद्रो यथेति। कदाचिद्देशान्तराद्बलभद्रः समागच्छेत्तदा भगवानेवमादरं करोतीत्यर्थः। पूजात्वधिका ॥२६॥

एवं कायिकमानसिकसंतोषजननमुक्त्वा वाचिकसंतोषजननमाह कथायांचक्रतुरिति।

SRI SUBODHINI: Our Lord is the teacher of all the three worlds. Hence, He enacts all His Divine Leelas only with a view to instruct and benefit this entire Universe. If the Lord keeps His “friendship” with even

such low "Jeevas" (souls), then, on seeing our Lord's example, all the human beings also, will seek to foster friendship with everyone, including the lowliest of the lowly! Moreover, our Lord is the eternal "dwelling" place (house) of Goddess Laxmi; if someone without performing good deeds, attains the grace of Goddess Laxmi, then, there will not be any "poor" persons at all, in this world.

As regards this Brahmin, one can understand that, he, indeed, has accumulated "some" good deeds (Punya), and if he has now come to our Lord, then, we should realize, that he indeed has done many good deeds!

However, this Brahmin has come at the time of our Lord's night time i.e. about to retire for the night, and our Lord, disregarding the factor of this visit at an inappropriate time, has now given up his own comforts of sleep etc. and has met His friend with enthusiasm and love. This "grace" of our Lord, certainly indicated, that the Brahmin has done some "great deed" of charity or righteousness (Dharma). This Brahmin has some desires, in spite of having attained the highest Brahman, (our Lord), who is the highest goal and fortune! Even then, our Lord has met and received this Brahmin, with great honour and respect, without treating him as an "ordinary" person, fit to be treated in an "ordinary" way! This sort of honour accorded to the Brahmin presupposes that he has also great inner "Bhāva" (attitude) of pure devotion to our Lord. An example is given here to reemphasize our Lord's love for this Brahmin. Our Lord used to meet Sri Balarama, His elder brother, whenever He returned from His travels to far away places, with great love and honour. In the same way, our Lord met and received this Brahmin also. Our Lord, however, did

not perform the worship of Sri Balarama, on His return. But the Lord performed worship to this Brahmin, while welcoming him! In this way, the Lord emphasized the greatness of this Brahmin!

After describing the “pleasing” the Brahmin, through His “body” and “mind”, our Lord now speaks to Sudaama, with a view to make him happy, through His words — as per the next verse.

कथयांचक्रतुर्गाथाः पूर्वा गुरुकुले सतोः ।

आत्मनो ललिता राजन्करौ गृह्य परस्परम् ॥२७॥

VERSE 27 Meaning: “Oh king! Our Lord and Sudaama joined their palms and began to tell each other, the beautiful stories and instances, when they were together studying at the place of their Guru.”

श्रीसुबोधिनी: गाथाः पूर्वकथानिबद्धाः श्लोकाः। याः पूर्वं गुरुकुले सतोः संबन्धिन्यः ताः कथयांचक्रतुः कथानिमित्तं वा स्मृत्वा कथयामासतुः। ता आत्मनो ललिताः स्वस्यैव प्रियजनिकाः। राजन्निति सावधानार्थम्। परस्परं करौ गृहीत्वेति तुल्यतामापाद्य ये श्लोकाः या वा श्रुतयः ताः परस्परसंतोषार्थं प्रथमं पठितवन्तः ततो भगवानाह। समुदायानुवादो वा ॥२७॥

तत्र प्रथमं भगवद्वाक्यानि षोडशभिराह अपि ब्रह्मन्निति वाक्यैः। तस्य संपत्त्यभावोपि स्थिरीक्रियते। अन्यथा वर्णनार्थमेव तथा वर्णितः स्यात्। तत्र प्रथमं वियोगावधि यज्जातं तत्पृच्छति अपीति त्रिभिः—

SRI SUBODHINI: The word “Gāthāha” used here, in this verse, denotes the various stories, anecdotes/ instances, which happened during the stay of our Lord and Sudaama (this Brahmin) at the place of their Guru, when they were young boys. They, now, both, began to tell each other these stories by remembering them. These stories, were of such a delightful and blissful nature! “Oh king! - this addressal has been made to

“caution” the king, and to make him “alert” to listen to the coming stories.

Our Lord and Sudaama joined their hands and showed their being “equal”! They began to tell the stories/anecdotes of their past “boyish” lives to each other, with a view to generate happiness and joy. Now our Lord began to speak.

Through the next 19 verses, our Lord spoke His “words” to His friend Sudaama. That Sudaama did not have “wealth” with him, is also referred to. In the first instance, through the following 3 verses, our Lord asks Sudaama, as to what happened during the years of their “long separation”? — as per the following verse.

श्री भगवानुवाच—

अपि ब्रह्मगुरुकुलाद्भवता लब्धदक्षिणात् ।

समावृत्तेन धर्मज्ञ भार्योढा सदृशी न वा ॥२८॥

VERSE 28 Meaning: “Our Lord said, “After your return to the house from the house of our Guru, and after payment of his due fees, did you marry an appropriate wife or not? Oh friend! who is very righteous (aware of Dharma), please tell me about this, in the first instance!”

श्रीसुबोधिनी: विद्यासमाप्तिस्तदैव जाता तदनु नैष्ठिकब्रह्मचर्यं वा समावर्तनेन विवाहो वा कृत इति वक्तव्यं तदर्थं पृच्छति। ब्रह्मत्रिति संबोधनात् विद्यासिद्धिः सूचिता। गुरुकुलात् ब्रह्मचर्यं गुरुकुले अदृष्टार्थमपि स्थित्या भवति। गुर्वभावे तत्पत्न्यां तत्पुत्रे तद्गोत्रे वा ब्रह्मचर्यमिति ज्ञापयितुं कुलपदम्। ‘गुरवे तु वरं दत्त्वा स्नायीत तदनुज्ञया’ इति स्नानाख्यं समावर्तनं दक्षिणादानानन्तरं भवति। तदनन्तरं च ‘चतुर्थमायुषो भागमुषित्वाद्यं गुरौ द्विजः। द्वितीयमायुषो भागं कृतदारो गृहे वसेत्’ इति तदनन्तरं विवाहः। तत्राह गुरुकुलाल्लब्धदक्षिणात्समावृत्तेन। तदनन्तरं समावर्तनसंस्कारेण संस्कृतेन।

हे धर्मज्ञ धर्मरहस्याभिज्ञ। सदृशी स्वस्य सर्वतः समा भार्या ऊढा न वा।
॥२८॥

ऊढेति तस्य भावं स्वीकृत्य रागविद्वेषयोर्विवाह इति निन्दायां प्राप्तायां तन्निषेधार्थमाह प्रायो गृहेष्विति।

SRI SUBODHINI: After completing the study at the Guru's home, and when they returned to their respective homes, after paying the "Dakshina" (fees) to the Guru, our Lord now asked Sudaama as to whether "You undertook the vow of life-long celibacy or did you marry?" Our Lord for this sake, addressed the Brahmin as "Oh Brahman!". Through this addressal, our Lord wanted to convey the fact, that their "learning" at the place of the Guru had ended.

Our Shri Mahaprabhuji explaining the purport of the words "from the house of the Guru" (Gurukulaath) says, that when one stays at the house of the Guru, one observes complete celibacy (Brahmacharyam). Here the words "Kula" (family) is to indicate that, even when the teacher (Guru) has gone out of the home, his wife, his son and grandson all observe the vow of celibacy. Our Lord and His friend Sudaama, after paying the "fees" (Dakshina) to their Guru, undertook the ceremonial "bath" of having completed the studies. This is known as the purifying (Sanskaar) ceremony of "Samaavartan", and this is done, only after paying the "fees" to the Guru. The usual rule is that a "twice-born" (the first 3 castes) are supposed to spent $1/4^{\text{th}}$ of their time at the place of the Guru and the second $1/4^{\text{th}}$ time, he is supposed to spend as a "householder". Hence our Lord asked Sudaama, "Oh! knower of Dharma! (righteous deeds), please tell me, as to whether you have got married to an appropriate and deserving wife?($1/4^{\text{th}}$ time denotes the

4 stages of one's life ie 25 years each in a span of 100 years)

The word "Ooda" is used to denote the "marriage between attachment and it's opponent viz. hatred". In this way, all "marriages" are worthy of "condemnation" (as it breeds attachment and hatred). With a view to negate this criticism of all "marriages", our Lord says, through the next verse.

प्रायो गृहेषु ते चित्तमकामविहतं तथा ।

नैवातिप्रीयते विद्वन्धनेषु विदितं हि मे ॥२९॥

VERSE 29 Meaning: "Oh, wise Brahmin! I am understanding through presumption, that in spite of your doing various works/tasks at your home, your mind is not unduly attached or attracted to the various objects of desire. And you do not have abnormal taste for wealth and other possessions! Usually, wise persons are like this only."

श्रीसुबोधिनी: ते चित्तं गृहेषु कामविहतं प्रायेण न भवति। अन्यथा कथं परिग्रह इति विशेषमाह तथेति। यथा लोकानां तथा कामैर्न हतमित्यर्थः। अत एव गृहेषु नैवातिप्रीयते अतिप्रीतियुक्तं चित्तं न भवति। तत्र हेतुं संबोधनेनाह हे विद्वन्निति। ज्ञानोदयाच्छरीराध्यासाभावात् तत्प्रीतिकरे गृहे न प्रीतिः। ननु धनाभावादपि गृहे पुरुषो न प्रीयते 'अन्तरं नैव पश्यामि निर्धनस्य मृतस्य च, इति वाक्यात्तत्राह धनेष्विति। तव चित्तं नानाप्रकारधनेष्वपि न प्रीयते गोभूहिरण्यादिभेदेन धनं बहुविधं तथा गृहा अपि स्त्रीभेदेन विलासभेदेन च। अत्र प्रमाणमाह विदितं हि मे इति। युक्तश्चायमर्थः। यो हि महापुरुषः स एतादृश एव भवेदिति ॥२९॥

ननु विरक्तस्य संन्यास एवाधिकारः 'यदहरेव विरजेतदहरेव प्रव्रजेत्' इति श्रुतेः। अतः कथं विवाह इति चेत्तत्राह केचित्कुर्वन्ति कर्माणीति।

SRI SUBODHINI: "I presume that your mind is

not dominated or subdued by the various desires connected with your home. Otherwise how can there be non-accumulation of wealth?" On this, our Lord says, specially that usually, the minds of people are dominated by "desires", but the Lord says here that, "your mind is not like this. Due to this reason only, your mind is not attached with desires and love of your home. This is due to the fact, that you are a wise person (Vidwaan)". A "wise" person gets rid of his "ignorance" of regarding the "Body" as everything (be all and end all of one's existence) due to the rise of "Jnāna" or knowledge. As you are "Jnāni", you have got rid of your ignorance. Apart from "Jnāna" (knowledge) also, due to lack of wealth (i.e. poverty), a person does not get attached to one's house. As it has been said, "There is no difference between a dead person and a person who is very poor" (i.e. without any wealth). In other words, in this world, very poor persons are regarded as good as "dead" persons! The word used here for "wealth" is in plural, to indicate, that there are many kinds of wealth like cows, land, gold etc. The word "houses" has been used, again in plural, to indicate the differences seen among various houses, due to the nature of one's wives, prosperity etc. Our Lord says here that, "I have clearly understood". This indicates the fact, that great and noble persons are like this only!

He, who is unattached has the right to take "Sanyaas" (life of a monk). It has been said that on the day one gets a sense of "detachment" to this world, he should take "Sanyaas" on this same day. Hence how can this person marry? To this, the Lord replies, as per the next verse.

केचित्कुर्वन्ति कर्माणि कामैरहतचेतसः ।

त्यजन्तः प्रकृतीर्देवीर्यथाहं लोकसंग्रहम् ॥३०॥

VERSE 30 Meaning: “There are countless persons, who have turned away their minds from “desires”, having given up their natural tendencies, and are going about, like Me, discharging their duties/works, unattached, but solely for the welfare of this world.”

श्रीसुबोधिनी: 'कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः' इति। 'इन्धानास्त्वा शतं हिमाः' इति च श्रुतेः। यावज्जीवं कर्म कर्तव्यं अत एव अग्निहोत्रादौ यावज्जीवाधिकारः। तत्र विरक्ताविरक्तभेदेन परित्यागकर्मणां व्यवस्थां मन्यमानान् प्रति भगवान् प्रकारान्तरेण व्यवस्थामाह। एके तु यथा त्वयोक्तास्तथैव व्यवस्थापयन्ति। केचित्तु कामैरहतचेतसोऽपि निष्कामा अपि कर्माण्येव कुर्वन्ति। ननु कषायपक्तिः कर्माणीति कर्मणां न साक्षात्पुरुषार्थसाधकत्वम्। किन्त्वन्तःकरणशोधकत्वमेव। 'यदा सर्वे प्रमुच्यन्ते कामा येस्य हृदि श्रिताः' इति कामाभावे मोक्षः संनिहित इति कर्मणां क्वोपयोग इति चेत्तत्राह त्यजन्तः प्रकृतीर्देवीरिति। स्वभावविजयार्थं कर्मणां करणं, स्वभावो हि दुर्जयः। अत एव भगवानाह 'प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति' इति। ताश्च प्रकृतयः स्वभावरूपाः देशकालबीजयोन्यादिभेदेनानेकविधा भवन्ति। ताश्चेत्पुरुषं त्यजन्ति तदा मूलप्रकृतिमपि त्यक्त्वा स्वस्थो भवति। तदभावे कामोऽप्रयोजकः कामाभावेऽपि संसारस्य निरूपितत्वात्। ननु ताः प्रकारेणैव जेतव्याः। तत्र कर्मणां किं प्रयोजनं तत्राह दैवीरिति। ता देवतारूपाः अतो वैदिकर्मभिरेव तासां निवृत्तिरिति कर्मकरणम्। ननु कषायपाकार्थमेव कर्मणां विनियोगः श्रूयते स्वर्गाद्यर्थं वा। न तु स्वभावजयार्थं ततश्च केवल्युक्त्या तदर्थं कर्मकरणमिति चेत् तत्राह यथाहं लोकसंग्रहमिति। अहं च कर्माणि करोमि लोकसंग्रहार्थं तत्र युक्तिरेव मूलं 'मम वर्तमानुवर्तन्ते' इति न चैवं क्वचिदपि वाक्यमस्ति लोकसंग्रहार्थमीश्वरेण कर्तव्यानीति। तस्मात्फलनिर्णयः युक्त्यापि भवतीत्यर्थः ॥३०॥

एवं स्वतो ज्ञातमप्यर्थं प्रश्नव्याजेन विरक्ततया गृहाश्रमे तिष्ठतीति

कृतमुक्त्वा तथा करणस्य प्रयोजनं स्वभावाद्वासनया केवलं कृतवानिति श्रुतेऽपि दोषे 'नानुभूय न जानाति जनो विषयतीक्ष्णताम्' इति मनःप्रत्ययजननार्थं विवाहं कृतवान्। यत इच्छा निवर्तते तत इच्छायामपि निवृत्तायां गले पतिता भार्येति उपहसन्निव कृतमभिनन्द्य तेन सह सख्यं स्मारयितुं गुरुकुलवासं बोधयति कच्चिद्गुरुकुले वासमिति चतुर्भिः।

SRI SUBODHINI: As per the Vedic saying, "Aspiring to live in this world, for 100 years, while doing one's works", till one has life, one can do one's actions due to this reason only; there is the scriptural "order" for the performance of the "fire worship" of Agnihotra, till one is alive! Our Lord of course, has provided the system as applicable to the two types of persons viz. the attached and the unattached ones! And especially for those who regard it necessary to "renounce" actions! (For the sake of God-realization). For these persons our Lord is explaining the path, which they should follow.

- (1) Many persons "do" their actions as per, what you have said.
- (2) Some others do their actions, even though they have no desires.
- (3) Some others say that "actions" (Karma) are not capable of making a person attain his "goals" and they go about purifying their inner-minds. They follow the saying "when the desires in the heart are all given up or renounced, then only the "goal" of "Moksha" (liberation) is attained". Hence, they ask the question "what is the use for doing "actions"? (Karma).

But it is very difficult to conquer one's "nature" and purify oneself! Hence, our Lord has told, in the Gita, "All beings perform their respective "actions" as per their

own inborn nature. What is the benefit, which one can attain by just blocking such actions? (PRAKRUTIM YAANTHI BHOOTANI NIGRAHA KIM KARISHYATI).

In this way, due to the differences in one's "nature" (Swabhāva) countless "beings" are there as per their place of stay, time, the nature of original seed, and the nature of one's birth (mother). If this "nature" (Prakruti) gives up her control over the "persons" (Purusha), then this "person" is able to become blissful and get established in his own self, by even giving up the control and domination of the original and primordial nature (Moola Prakruti). If this "goal" is not attained, then "desires" per se, are fruitless and non-beneficial. Why? On the demise of these "desires", as their life continues to be in this world (Samsara), these persons are also entitled to live in their own way! What is then, the role of actions? On this, it is said, that these "natural impulses" (Prakruti) are "celestial" (Devata) in their nature, and one can get out of their control only through the performance of the Vedic "Karmas" or actions. Hence, it is very necessary to do "Karma" or actions. "Actions" have been also prescribed for the "purification" of one's "body", and also for the sake of attaining "heaven" (Swargam). Some say that "actions" need not be done to win and conquer "oneself" (i.e. to win over one's inherent "nature" (Swabhāva)). But our Lord says here that ONE SHOULD DO ACTIONS FOR THE WELFARE OF THIS UNIVERSE – "LIKE THE WAY I AM DOING". In the performance of such "actions" (Karma) "the devotees should follow My example and tread the path, which I have spoken of". (MAMA VARTMANUVARTANTHE - GITA). "Noble persons follow the path and way, which I have prescribed". No

where, it is specified or told, that the Lord of the Universe (Ishwara) has to do also "actions" (Karma). (Yet the Lord does actions for the welfare of this world). Due to this reason, the result of an action is also possible through this method.

In this way, despite the full knowledge about the true path and the dangerous nature of the material objects, Sudaama continues to live as a householder, in a "detached way" (Viraktha). After telling about the actual action, so far, done by Sudaama, the Lord is telling about the "end" result and use of such actions. Sudaama was aware of the "pitfalls" of a householder's life — yet either, due to his "nature" (Swabhava) or through his "natural tendencies" (Vaasana), he had got married and is leading the life of a householder. The reason was that, generally, a human being, is unable to identify the "biting" nature of pleasures and objects (i.e. injuring nature), unless he passes through such experiences! (NAANUBHOOYAN AJAANATI JANO VISHAYATEESHNATAAM). Hence, having got determined that usually one's mind runs after these "dangerous" pleasures and objects, Sudaama got married! He knew, that through this householder's path, he would be able to get out of the control of desires and allurements! In fact, he had no "desires" at all — but his wife was bent upon Sudaama seeing our Lord! Laughing away, this situation, while thanking her for this advice (so that he can have the "Darsan" of our Lord), our Lord, began to remind Sudaama, about their friendship, through the following verses.

कच्चिद्गुरुकुले वासं ब्रह्मन्स्मरसि नौ यतः ।

द्विजो विज्ञाय विज्ञेयं तमसः पारमश्नुते ॥३१॥

स वै सत्कर्मणां साक्षाद् द्विजातेरिह संभवः ।

आहोऽयं यत्राश्रमिणां यथाहं ज्ञानदो गुरुः ॥३२॥

VERSES 31 and 32 Meaning: "Oh Brahman! We were living together in the place of our teacher (Guru). Don't you remember this? A twice-born, by living with his Guru, can remove his ignorance, through learning such knowledge, which is appropriate to be learnt" (31)

"A person has, in this Universe, three teachers (Gurus). One Guru is the "father", who gives him life. The second Guru (teacher) is the one, who initiates the disciple, through the holy thread ceremony and teachers him, that knowledge, through which the disciple is able to accomplish noble and virtuous actions (Sat Karma). The third Guru (teacher) is that noble Mahātma, who initiates the disciple into the knowledge of Brahman (Brahmavidhya) - **LIKE ME, WHO IS THE GURU OF ALL OF YOU, AS I GIVE YOU INSTRUCTIONS ON "JNĀNA" (KNOWLEDGE).** As the end and result of true devotion to one's Guru (teacher) is the actual experience (Jnāna), it is equal to the knowledge of Myself (i.e. the Guru is equal to Me). Hence, I am worshipped by everyone" (32)

श्रीसुबोधिनी: आदौ गुरुकुलवासस्य प्रशंसा निरूप्यते। सफलत्वेन महत्त्वे स्मरणं भवति। ब्रह्मन्निति संबोधनं तत्प्रसादादेव जातमिति बोधयति। नौ आवयोः गुरुकुले वासं किं स्मरसि। अनेन बाह्याभ्यन्तरभेदेन यत्किंचिदनुभूतं गुरुकुले तत्स्मरणेन कृतार्थता भवतीति ज्ञापितम्। गुरुकुलस्य प्रतिष्ठामाह द्विजो विज्ञाय विज्ञेयमिति। विज्ञेयमात्मानं प्रमाणं च विज्ञाय ज्ञात्वा, तमसः पारं भगवन्तमश्नुते। 'आदित्यवर्णं तमसः परस्तात्' इति श्रुतेः। किंच गुरुकुलवासो द्विजन्मनां द्वितीयं जन्म तच्च साक्षात्कर्मणां संबन्धि सम्यक् भवो यत्रेति। तत एव कर्माण्युत्पद्यते। 'जायमानो वै

ब्राह्मणास्त्रिभिर्ऋणवान् जायते' इति श्रुतेः। किंच। यत्राश्रमिणामाद्यो भवति गुरुकुले स्थितो ब्रह्मचारी भवति, आश्रमाः पुरुषार्थसाधकाः तेषामाद्योऽयं तदभावे कोप्याश्रमो न भवेदिति। साधनसाधकत्वेन गुरोरुपयोगमुक्त्वा साक्षाज्ज्ञानसाधकत्वेन पुरुषार्थोपयोगत्वमाह यथाहं ज्ञानदो गुरुरिति। गुरोः भक्तेरनुभवपर्यवसायित्वात् स्वतुल्यता ॥३१-३१॥

ननूभयोः कथं कारणत्वमनुगमादित्याशङ्क्याह नन्वर्थकोविदा इति।

SRI SUBODHINI: At first, the greatness of living in the house of the Guru (teacher) is being explained. On attaining the "result" of staying there, a student attains glory and greatness. Through this, this stay at the Guru's place, is remembered by everyone, at all times. "Oh Brahman!" — this addressal, indicates that, "You got this deserving glory only after staying with the Guru, in his home "as a grace of the Guru".

"Don't you remember that, both of us were living in the house of the Guru?" By telling like this, the Lord explained, that the experience which one has attained, due to inside and outside differences, while staying in the house of the Guru, will make them feel fulfilled through loving remembrance of this sojourn.

The glory of the stay in the house of the Guru (teacher) is being explained. By staying there, a twice-born (the first 3 castes — Dwija) will learn about the knowledge about his "Aatma" (Divine self), and the various "proofs/evidence" thereof (Pramaana) and crosses the threshold of "ignorance" (Ajnāna). He then attains the bliss (Aananda) of the highest truth viz. our Lord Sri Krishna! In fact the Vedas say, "The Lord is like the brilliant sun, who is beyond the darkness." (AADITHYA VARNAM TAMASA PARASTHATH).

In fact, it is a “second birth” for those “twice born” (Dwija) persons, who live in the Guru’s house. This “second birth” affects directly the “actions” of this student. Here, one’s life attains “blessedness”, and from here on, good and noble actions are done. In other words, he attains his authority to do all the “Vedic” actions and rituals. The Vedas say, that a “Brahmin” by birth has three “debts” (Rina). Hence, members of the three castes live as a “celibate” in the house of the Guru. The “stage” of life (Aashramam) is the “aid” for the attainment of one’s “goals”. The first “stage” in life is being a “celibate” (Brahmachari). If this is not fulfilled, then all the other “Aashrams” (stages) will also not get fulfilled!

In this way, after explaining the role of the Guru, our Lord is now describing the glory of attaining that “Jnāna” which is the highest of all human goals! Our Lord says, “In this way, I am the Universal Guru (teacher) in giving “Jnāna” (knowledge); As “pure devotion” (Bhakthi) to our Lord is the “acme and apogee” of all experience, our Lord has told that “the Guru is like Me i.e. equal to Me.”

How will the cause for both arise? This is being answered by our Lord, through the next verse.

नन्वर्थकोविदा ब्रह्मन् वर्णाश्रमवतामिह ।

ये मया गुरुणा वाचा तरन्त्यञ्जो भवार्णवम् ॥३३॥

VERSE 33 Meaning: “Oh Brahman! He only is regarded as the “best”, among the persons, in this “human” life, who observes strictly the rules of the caste and stages of life (VARNAASHRAMA DHARMA), who has understood the “principle of truth” and is able to cross this ocean of “Samsara” very quickly, through the following of his Guru’s “words” — the Guru, who is

However, those who understand or think that they

My form only!" (i.e. I and Guru are same and equal. Again, the disciple should regard his Guru as our Lord only).

श्रीसुबोधिनी: अर्थे पुरुषार्थे ये कोविदाः पण्डिताः शीघ्रं पुरुषार्थसिद्धिर्भवत्विति विचारयन्ति ते तथैव। ये मया गुरुणा वाचा वाङ्मात्रेणैव अञ्जः अनायासेन भवार्णवं तरन्ति तरिष्याम इति निश्चित्य गुरुमेव भजन्ते त एव अर्थकोविदा इत्यर्थः। ब्रह्मन्निति संबोधनं संमत्यर्थम्। साधनान्तरव्युदासार्थमाह वर्णाश्रमवतामिहेति। अनेन वर्णधर्मा आश्रमधर्माश्च न साधका इत्युक्तं भवति ॥३३॥

एवं प्रसङ्गात् ये केचन संसारतरणोपायाः गुरुसेवातिरिक्ताः तान् निषेद्धुर्गार्हस्थ्यवानप्रस्थसंन्यासानां मुख्यधर्माणां मत्प्रीतिहेतुत्वं नास्तीत्याह नाहमिज्याप्रजातिभ्यामिति।

SRI SUBODHINI: Those, who want to seriously attain the "goals" of their lives quickly, are the ones who really achieve them! (i.e. with disciplined efforts). The Guru is Myself only (i.e. My form). The Guru is equal to Me! Through His "instructions" (Upadesa), without much difficulty or stress, one can cross over to the other side of redemption from this "ocean" of "Samsāra" (of life and deaths). Having determined like this, these disciples render sincere "Seva" (service) to their Gurus. These people only are knowledgeable to attain the "goals" of their lives! The Lord has addressed Sudaama as "Oh Brahman!" with a view to get the acceptance of His analysis from Sudaama, and also to emphasize that, there is no other way out to solve this problem of "Samsāra". The Lord, also emphasized that, by merely following the rules and regulations of one's "caste and stages of life", a person cannot attain the main "goals" of one's life!

However, those, who understand or think, that they

can cross the ocean of this “Samsāra” without serving their Guru, for them, their “way or path” is not real or correct. Our Lord, with a view to negate these “paths” says, that the three stages of one’s life viz. the householder, the anchorite and the Sannyāsi stages, which people consider as very important or valuable for the attainment of the “goals” of one’s life “are not the real reasons for pleasing Me”. This very important thought is made very clear, by our Lord, through the following verse.

नाहमिज्याप्रजातिभ्यां तपसोपशमेन वा ।

तुष्येयं सर्वभूतात्मा गुरुशुश्रूषया यथा ॥३४॥

VERSE 34 Meaning: “I am the Divine “Aatma” of every being! I am not satisfied or pleased through the performance of sacrifices, in getting progeny, through penance or by taking Sanyāsa – as I am fully satisfied with the sincere “Seva” (service) of the Guru by his disciple!”

श्रीसुबोधिनी: इज्या यागः, प्रजातिः संततिः, उभयं गार्हस्थ्यधर्मः ऋणापाकरणरूपः। तपः वनस्थस्य, उपशमः परमहंसस्या। एवं त्रिभिरपि अहं न तुष्येयम्। तत्र हेतुः सर्वभूतात्मेति। सर्वभूतेषु आत्मा यस्या। यागेन जीवानां नाशः, प्रजात्या उत्पत्तिः, तेनोत्पत्तिप्रलयौ कुर्वन्मम संतोषं न जनयति। उत्पादनेनापि जीवः क्लिष्टो भवतीति। तपसा शरीरक्लेशः। उपशमेन देहेन्द्रियादीनामतःक्लेशकरत्वान्मम न संतोषः। गुरुशुश्रूषायां तु स्नेहसेवया सेवकस्यानन्दः गुरोश्चेति। अतोऽहं तुष्येयम्। वेदाध्ययनस्यैव ऋणापाकरणरूपत्वात्सेवा अधिकैव। यद्यप्यङ्गभावेनैव सेवाया विनियोगः तथापि भक्त्या कृतः मत्प्रीतिहेतुरपि भवति संयोगपृथक्त्वन्यायेन ॥३४॥

एवं गुरुकुलावासं स्तुत्वा तं स्मारयित्वा आवयोर्वासः सेवार्थं परमक्लेशं संपादितवानिति सेवाविशेषं स्मारयति अपि न स्मर्यते ब्रह्मन्निति नवभिः।

SRI SUBODHINI: Sacrifice and progeny are the factors, which redeem a person of his "debts". The householder's life envisages the performance of one's "righteous" duties. The anchorite's life is marked by penance. The total subjugation of one's "senses" is the hallmark of the life of a Sannyasi (the one who has totally renounced). "I am not pleased with these three types of penances and stages of life". The reason is that, I am the "Aatma" of every being i.e. in every being, My Aatma is present". Why this is told, by the Lord, as the reason for his displeasure? (Because, in the performance of a sacrifice, many "Jeevas" (lives) get destroyed. "Even by getting a child, I am not happy or satisfied, as this "birth of a child causes great pain to the Jeeva". Through "penance" the body is made to undergo pain. Through the "subjugation" (of the Sannyāsi), both the "body" and the "senses" experience severe pain. "Hence I am not pleased with this type of severe penance also". THE SEVA (SERVICE) OF THE GURU IS PERFORMED THROUGH LOVE. THROUGH THIS "SERVICE", BOTH THE GURU AND THE "SEVAK" (DISCIPLE) BECOME HAPPY AND PLEASED. HENCE, I BECOME HAPPY AT THEIR "HAPPINESS".

The learning of the Vedas is done for the redemption of the "debt", which one owes to the sages. But "Seva" (service) performed to the Guru is higher in every way! Hence, learning of the Vedas should also be used as a "part" of the overall performance of "Seva" to the Guru! But this "Seva" should be done with "love" (Prema) and this sort of Seva only (as love is the binding factor between the two entities viz. the Guru and the disciple) causes the rise of "happiness" in Me.

However, those, who understand or think, that they

In this way, after doing the “praise” of the stay in the house of the Guru and after making Sudaama remember this stay, the Lord, now speaks about their stay there, having been full of troubles! Through the next verse, He remembers the “special Seva” performed to please the Guru.

अपि नः स्मर्यते ब्रह्मन् वृत्तं निवसतां गुरौ ।

गुरुदारैः प्रेरितानामिन्धनानयने क्वचित् ॥३५॥

VERSE 35 Meaning: “Oh Brahman! When we were living with the Guru, then, the wife of the Guru had sent us to collect “firewood” from the forest. Don’t you remember, as to what-all happened there?”

श्रीसुबोधिनी: त्रिगुणकार्यमेतदिति नोऽस्माकं संबन्धि वक्ष्यमाणं स्मर्यते। अपीति संभावनायाम्। ब्रह्मन्नित्यनसूयार्थम्। गुरौ निवसतां व्रतस्थानां गुरुवाक्यवत् गुरुपुत्रगुरुपत्नीवाक्यमपि कर्तव्यमिति। अत एव गुरुदारैः प्रेरितानामिन्धनानयने अरण्यादिन्धनमानीयतामिति। क्वचित्कदाचिद्विषमसमये ॥३५॥

SRI SUBODHINI: “This is the action of the three qualities (Triguna). Whatever I am going to tell you, are related to both of us! Do you remember this? “Oh Brahman!” — this addressal has been made, without any “envy”! i.e. in our Lord or in Sudaama, there is never any “envy or jealousy” at all!

The disciples, who live with the Guru, observing the life of a celibate, are supposed to follow the “orders” given by the Guru, his wife or even the son of the Guru. Here, the wife of the Guru had given her “order” to bring firewood from the forest. The word “Kwachit” (sometime) indicates, that this “particular” time was not congenial to venture into the forest.

प्रविष्टानां महारण्यपमर्तौ सुमहद्विज ।

वातवर्षमभूत्तीव्रं निष्ठुराः स्तनयित्त्वः ॥३६॥

VERSE 36 Meaning: "Oh Brahman! (twice-born - Dwija) When we entered into the forest for gathering wood, though it was not the rainy season, it began to rain along with gusty winds and roaring thunder."

श्रीसुबोधिनीः तत उत्कृष्टेन्धनार्थं महारण्यं प्रविष्टानां अपर्तौ वर्षातिरिक्तकाले शिशिरे। द्विजेति संबोधनं जन्मभूमिः सेति ज्ञापनार्थम्। सुमहद्वातवर्षमभूत् निष्ठुराश्च स्तनयित्त्वः गर्जितानि। नैष्ठुर्यं कर्णासह्यत्वम् ॥३६॥

SRI SUBODHINI: We went into the forest, later, with a view to collect wooden twigs. At that time it was cold weather. Even then, along with gusty winds, very heavy raining happened, and clouds began to roar with thunder. The sound of this thunder was intolerable to the ears. "Oh Brahman!" (twice-born) — this addressal by our Lord has been made, to denote that this "earth" (land) was the place of their birth, and to remind him of the same!

सूर्यश्चास्तंगतस्तावत्तमसा चावृता दिशः।

निम्नं कूलं जलमयं न प्राज्ञायत किञ्चन ॥३७॥

VERSE 37 Meaning: "As the sun had set in and all the sides were enveloped by darkness and the river was filled with flowing water up to it's banks. Due to this, they could not understand or feel the ground, as to whether it was land or river water."

श्रीसुबोधिनीः एतस्मिन्नन्तरे सूर्यश्चास्तंगतः तमसा दिशश्चावृताः। तथापि कथं नागतमित्याकाङ्क्षायामाह निम्नं कूलं जलमयमिति। नद्याः कूलं सर्वमेव जलमयं, कियती नदी कियती भूमिरिति ज्ञातुमशक्यम्। ततः

क्षिप्रोत्तरणार्थं न प्राज्ञायत कमप्युपायं न ज्ञातवन्तः ॥३७॥

ततस्तत्परपार एव रात्रौ स्थिता इति क्लेशस्थितिं स्मारयति वयं भृशमिति।

SRI SUBODHINI: By this time, the sun had set, in and all the sides were enveloped by darkness. Then, why did they not come back to their house quickly? Answering this, it is said, that even the banks of the river were flooded with the river water, making both the land and river look similar! They saw water everywhere, and could not identify the earth from the water and vice versa! They had no other way of crossing the river either!

Hence, during the night, our Lord and Sudaama stayed on the opposite side of the river only. They now remember the difficulties experienced by them at that time — through the next verse.

वयं भृशं तत्र महानिलाम्बुभिर्निहन्यमाना मुहुर्म्बुसंप्लवे ।

दिशोऽविदन्तोऽथ परस्परं वने गृहीतहस्ताः परिवभ्रिमातुराः ॥३८॥

VERSE 38 Meaning: “There, due to intense rain and winds, we three were affected. We did not know as to which side, we should move on. There was no place, even to sit on! Anxious and fear driven, we held to each others’ hands and moved about, so that we do not lose each other.”

श्रीसुबोधिनी: वयं त्रयोपि तत्रैवारण्यप्रदेशे अत्यन्तं महानिलाम्बुभिः नितरां हन्यमानाः। उपवेशनार्थमपि भूमिर्नास्तीत्याह अम्बुसंप्लव इति। ततो दिशोऽप्यविदन्तः एवं जाते किं कर्तव्यमिति विचार्य। अथ भिन्नप्रक्रमेण अतः परं गमनार्थं प्रयत्नो न कर्तव्यः किंतु कालक्षेप एवेति विचार्य अन्योन्यविश्लेषाभावाय गृहीतहस्ताः सन्तस्तस्मिन्वने आतुरा दीनाः क्षुधिताः सन्तः परिवभ्रिम इतस्ततो भ्रमणमेव कृतवन्तः ॥३८॥

तर्हि निर्दयो गुरुः कथं तत्र वासः कृत चेत्तत्राह एतद्विदित्वेति।

SRI SUBODHINI: "We three (we two and Shri Balarama) were subjected to great agony, in this jungle, due to gusty winds and incessant rains. There was no ground or place left for us to sit on! Everywhere, there was water, and we were unable to spot the right way to return. At this situation we thought, as to what we should do, and decided that we should not put any effort to go away to any other place. We decided, that we should spend the time somehow there only. We stayed together and with a view not to get separated, we held on to each other's hand. Later, in the same forest, although, we were very tired and hungry, we began to roam here and there."

Was the Guru very cruel? Especially when all of us suffered like this for such a long time? "Then why did you live in such a Guru's house"? This doubt is removed through the next verse.

एतद्विदित्वाऽनुदिते रवौ सांदीपनिर्गुरुः।

अन्वेषमाणो नः शिष्यानाचार्योऽपश्यदातुरान् ॥३९॥

VERSE 39 Meaning: "When the Guru (teacher) came to know about us, even before the dawn, with a view to search for us, our Guru came out and searched for us, and he saw us at this place, shivering with cold."

श्रीसुबोधिनी: गुरोरपि हृदये अयमस्मत्क्लेशो भात एव अत एवानुदित एव रवौ सांदीपनिर्गुरुर्गृहान्निर्गतः। नः अस्मानन्वेषमाण आतुरान् वेपमानानपश्यत् ॥३९॥

ततो दया परमा तस्योत्पन्नेत्याह अहो इति।

SRI SUBODHINI: "Our difficulty would have certainly touched and affected the Guru's heart. Due to this, even before the dawn, our Guru Sandeepani came

out of his home and searching for us, saw us shivering, due to the exposure overnight.”

“On seeing us, in this state, our Guru got so much unhappy and compassionate”. This is explained through the next verse.

अहो हे पुत्रका यूयमस्मदर्थेऽतिदुःखिताः ।

आत्मा वै प्राणिनां प्रेष्ठस्तमनादृत्य मत्पराः ॥४०॥

VERSE 40 Meaning: “Alas! Oh my sons! You all have undergone great sorrow for my sake! All the embodied beings certainly regard their own “Aatma” as the most dear object for them! You have disregarded this also, and have concentrated on doing “Seva” (service) to me only.”

श्रीसुबोधिनी: एतदर्थमेव भगवतैवैवं संपादितम् विद्या हि वैधन्यायेन गुरौ स्थिता अतिमथनात्प्रादुर्भुता शिष्ये समायाति। तत्र मथनस्थानीया परमा दया। अहो इत्याश्चर्यम्। हे पुत्रका इति दयया जातस्नेहात्संबोधनम्। पुत्रकाः पुत्रप्रायाः। अनेन भवतामेव गृहमिति स्वार्थमेवैतत् क्रियत इत्याश्वासनमप्युक्तम्। तेषां दुःखं निरुक्तं गच्छतीत्यनुवदति अस्मदर्थेऽतिदुःखिता इति। ननु व्रतं क्रियते कथं दुःखमिति चेत् तत्राह आत्मा वै प्राणिनां प्रेष्ठ इति। ‘द्रव्यसंस्कारविरोधे द्रव्यं बलीयः’ इति न्यायेन शरीरव्रतयोर्विरोधे शरीरमेवादरणीयम्। तत्रापि स्नेह पात्रं विधिस्नेहयोः स्नेहो बलिष्ठ इति। एवं वैदिकलौकिकन्यायोल्लङ्घनमपि कृत्वा यतो मत्परा जाताः। तदाह आत्मा देहः प्राणिनामिति प्रेष्ठः तमनादृत्य मत्परा जाता इति ॥४०॥

तर्हि विरुद्धाचरणात् कथं भवान् प्रसन्न इत्याशङ्क्याह इयदेव हीति।

SRI SUBODHINI: Our Lord had enacted this Divine Leela by Himself, as “knowledge” (Vidhya) always remains with the Guru! This “knowledge” through repeated study and the grace of the Guru, comes to rest with the disciple. Here, the Guru was deeply affected by

compassion for us. The sorrow, which we three had undergone, for the sake of the Guru, had "churned" the heart of the Guru, and due to this, the Guru had got compassion for us. "Oh sons!" — this addressal has been made through love caused by compassion. The word "sons" used here by the Guru showed his mind, that, he treated them as "sons", with a view to give them "comfort and assurance" too! The Guru told them, "This Aashrama is your own house only. Hence the sorrow, which you have all undergone, for the sake of collecting wood, has been suffered for your own interests only. Hence you should not become anxious about this sorrow. One certainly experiences sorrow, while discharging one's duties pertaining to one's own home!"

The Guru, with a view to assuage them, and to alleviate their sorrow, says that, "You all have undergone considerable sorrow for my sake. If you were to say to me that "We were all just fulfilling our vows only — of doing service to our Guru" and what is the big "suffering", which we have undergone? To this, I would reply, that for all "beings" one's own "Aatma" is the dearest object over everything else! It is said, that when the two factors of "wealth" and "culture" (one's Sanskār — upbringing values) comes into conflict with each other, then the factor of "wealth" wins, hands down, being more powerful! In this example, the "body" is comparable to "wealth", and keeping the vow of the "Guru Seva" is the "Sanskār" (ideal). Here, for the sake of observing this "vow", the body gets difficulty and sorrow. As the "vow" is a "Sanskār" (ideal), one is expected to give up this "vow", and protect only the "body". The body is the receiver of one's love and the "vow" is a rule or an "ideal". Between the "rule"

and “love”, love is considered as more strong and effective! “You all have broken this worldly rule and have served me only, in spite of the body being the center of love of everyone. In this way, you have concentrated on the performance of your service to me, without giving any regard to your body”!

“How have you become pleased with us, when we have broken both the “worldly” and the “Vedic” traditions? For this query of the boys, the Guru replies, through the next verse.

इयदेव हि सच्छिष्यैः कर्तव्यं गुरुनिष्कृतम् ।

यद्वै विशुद्धभावेन सर्वार्थात्मसमर्पणम् ॥४१॥

VERSE 41 Meaning: “Through this body, a person is able to attain all the “goals” of one’s life. Offering this much-loved body and wealth, with a pure attitude and heart, to one’s Guru, and in this way, rendering a yeoman noble service to one’s Guru, - this is the only duty of an ideal disciple.”

श्रीसुबोधिनीः सच्छिष्यैरलौकिकैः इयदेतावदेव। गुरुनिष्कृतं गुरोः प्रत्युपकारः। तदाह यद्विशुद्धभावेन सर्वस्यार्थस्य आत्मनश्च समर्पणम्। वै निश्चयेन ॥४१॥

SRI SUBODHINI: The real “disciple” viz. the “supernatural” disciple need to do only this much - that, he, with a pure attitude and heart, offer at the feet of his Guru, all his “goals” and his “Aatma” in a determined (firm) way - this is indeed the highest yeoman service to the Guru.

तुष्टोहं हे द्विजश्रेष्ठाः सत्याः सन्तु मनोरथाः ।

छन्दांस्ययातयामानि भवन्तिवह परत्र च ॥४२॥

VERSE 42 Meaning: "Oh, best among the twice-born! I am very much pleased with you! I am blessing you to attain all your desires in this world and the other! Let the Vedas, which you have studied, never become fruitless at any time!"

श्रीसुबोधिनी: न तु केनचित् व्याजेन तद्भवद्भिः कृतमित्यहं तुष्टः यावच्छक्यं निष्कपटतया कृतमिति। संबोधनेनैव तोषफलमाह हे द्विजश्रेष्ठा इति। श्रेष्ठ्यं भवतु व्रतस्य सर्वोत्कर्षः संपद्यतामित्यर्थः। यदर्थं च व्रतं कृतं तद्दानमाह सत्याः सन्तु मनोरथा इति। पठितानां विद्यानां च अयातयामत्वमाह छन्दांस्ययातयामानीति।

SRI SUBODHINI: "You have all done service to me in the best way (i.e. up to your highest capacity). You have not rendered this service with a motive or in a cheating manner. Hence, I have become very much pleased with your service". "Oh, best among the twice-born"! — by this addressal, the Guru Sandeepani, speaks about the effect and result of his' being "pleased". "Because you have fulfilled this vow, all your desires will be fulfilled, and every type of prosperity will get progressed, in every way". Now, the Guru blesses them for the proper observance of this "vow" of Guruseva and says, "All your desires will be fulfilled. The "knowledge" which you have gained, will never become "fruitless or ineffective"!

Our Shri Mahaprabhuji, has, in the following 3 Karikas, listed and explained the circumstances/situations, in which the study of the Vedas becomes ineffective!

‘आम्नायात्तु विनिर्मुक्ता अनध्याये तथा स्मृताः ।

अयाज्ये योजिताश्चैव निषिद्धाय च पाठिताः ॥

फलार्थं योजिता दृष्ट्वा यातयामा भवन्ति हि ।

अन्यथा ज्ञातरूपाश्च अन्यथार्थप्रबोधिताः ॥

अव्रतैः शूद्रसंकाशैः पातित्याद्याकुले स्थले ।

अधीताः सर्वथैवेते यातयामा भवन्ति हि' ॥

KĀRIKAS 1, 2 and 3 Meaning: “He who has given up the traditional advice and instructions received/got from one’s Guru, who has studied the Vedas on the days it is “prohibited”; who has done “sacrifice” (Yagna) for the performer of “Yagna”, who does not deserve to perform the “Yagna”; who has given instructions to those, who do not deserve to be advised or instructed; who has studied or used the “Vedas” only to get a gain or result; who has understood in the opposite way, the “knowledge” as contained in the Vedas; who has understood the meaning of the Vedas in an untruthful manner (wrong way); who has studied the Vedas, by remaining near the Sudras, without observing the vows and rules of conduct and where the “fallen” persons (criminals/sinners etc.) live — the Vedic study and learning of these persons, become ineffective and fruitless.”

श्रीसुबोधिनी: तेष्वपि समयेषु मत्प्रसादादयातयामा। भवन्त्विति वरः।
इह परत्रेति परलोकार्थमिहलोकार्थं च स्वार्थं स्थापिताः परलोकार्थं भवन्ति।
विनियुक्तास्त्वैहिकफलाः। भवतां तूभ्यत्रापि फलसाधका भवन्त्वित्यर्थः।
चकारात्सर्वकर्मस्वपि ॥४२॥

इदमेकं फलसाधनरूपं चरित्रमुक्त्वा नैतदेवेत्याह इत्थंविधान्यनेकानीति।

SRI SUBODHINI: “I am giving you the “boon” that even if you study the Vedas, under the above circumstances, even then, your study will not go in waste! In this world and also in the other world, this Vedic knowledge will be remembered by you all, fully! Usually, the knowledge gained in this world, fructifies here only, giving benefits to the persons, who have learnt. But your

“knowledge” will give you benefits in both the worlds. By the use of the word “Cha” (and), Guru Sandeepani told that this “knowledge” will confer benefits and good results for all your actions (Karma).

इत्थंविधान्यनेकानि वसतां गुरुवेश्मसु ।

गुरोरनुग्रहेणैव पुमान् पूर्णः प्रशान्तये ॥४३॥

VERSE 43 Meaning: “The Lord told, “By staying at the house of the Guru, we had done very many kinds of service to him. You will be definitely having memory of these? A disciple becomes “full and total” only through the grace of the Guru, and through this only the disciple attains peace.”

श्रीसुबोधिनी: गुरुवेश्मसु वसतां भवन्ति। गुरु वासस्य नित्यत्वमाह गुरोरनुग्रहेणैवेति। न केवलं वासेन पुमान् पूर्णो भवति। सर्वार्थैः प्रशान्त एव भवति। स्वाभाविकाः कामादयः तदुत्पन्नैर्न शान्ता भवन्ति किंतु गुर्वनुग्रहेणैव भगवता कृतस्मरणेन वा। प्रशान्तये पूर्णः समर्थः। एवमुपाख्यानः सर्वे पुरुषार्थास्त्वया साधिता न वेति प्रश्नः ॥४३॥

तत्रोत्तरमाह किमस्माभिर्न निर्वृत्तमिति।

SRI SUBODHINI: Our Lord is now explaining as to what happens, when one stays in the house of a Guru. The “days” spent in the house of the Guru are considered as “eternal” (Nithya). Why? Because of the grace of the Guru, by staying there, the disciple, not only attains the “fullness” and “totality”, but also attains the ultimate “peace” in his mind. Usually, the natural “desires” which arise in one’s mind do not get peaceful through any other way or method. They become peaceful only through the grace of the Guru, or they become peaceful through the remembrance of our Lord. With these two blessings, a disciple gets the ineffable “peace” (Saanthi) in his mind.

In this way, after telling Sudaama about the past event, our Lord now asks as to whether, he has attained all the goals of his life? Or not?

The Brahmin Sudaama replies to our Lord's query, in the following way.

ब्राह्मण उवाच—

किमस्माभिर्न निर्वृत्तं देवदेव जगद्गुरो ।

भवता सत्यकामेन येषां वासोऽभवद्गुरौ ॥४४॥

VERSE 44 Meaning: "The Brahmin said, "Oh Lord of all Lords! Oh, Guru of this Universe! Having lived with You, who is of the nature of all truthful desires, at the house of the Guru, what is there for me remaining to be done in my life?"

श्रीसुबोधिनी: को वा पुरुषार्थोऽस्माभिर्नोत्पादितः। परं विशेषोस्तीत्याह भवता सह येषां गुरौ वासाऽभवदित्यर्थः। गुरुगृहवासानन्तरं तत्प्रासादे च जाते पश्चात्सर्वे पुरुषार्थाः साधयितुं शक्यन्ते। अस्माभिस्तु गुरुकुल एव सर्वपुरुषार्थस्वरूपेण त्वया संगतम्, अतो गुरुकुलवासोऽस्माकमेव सफलो जातः, न त्वन्येषामिति अस्माभिः किं न निर्वृत्तम्। नापि तत्तन्मन्त्रदेवतानां तृप्तिः प्रयोजिका मृग्यते यतो भवानेव देवदेवः। नापि गुरुप्रसादो मृग्यते यतो भवानेव जगद्गुरुः। किंच। भवान् सत्यकामः अस्मत्सङ्गेऽध्ययन-युक्तानामस्माकं च लोकन्यायेन सर्वे पुरुषार्थाः सिद्धा भवन्तिवति भवतः कामः स सत्य एव भवतीति भवदिच्छयैवास्माकं सर्वे पुरुषार्थाः सिद्धा इत्यर्थः। अतस्त्वया सह गुरुगृहवासः पुरुषार्थस्तत्साधनं च ॥४४॥

किंच यदुक्तमस्माकं सर्वेषां गुरुगृहवासं स्मरसीति तत्र स्वामिनस्तव वासः अनुकरणार्थमेव भवतीत्याह यस्य छन्दोमयं ब्रह्मेति।

SRI SUBODHINI: "We have not only attained all the "goals" of our lives, but we have attained a most exalted "goal" greater than all these "goals" so far attained! LIKE, WE LIVED WITH EACH OTHER IN

THE HOUSE OF THE GURU! This is the most special thing! After living in the house of the Guru, all the disciples got very happy and pleased. What is the goal attained by them, after being happy? Every goal is attained i.e. whatever is desired by anyone is attained by living with such a Guru! "But we have attained all the "goals" of our Life, after living with You at the house of the Guru." Hence living with You in the house of the Guru has benefited us only enormously. Our satisfying the presiding celestial deities of the sacred chanting, which we have learnt is also not useful to us as, Oh! Lord! You are the Lord and master of all these celestial deities. Hence, we do not need the blessings of any other celestial deity! We never desired the blessing of the Guru also, as Oh Lord! You are the Guru of the Universe (Jagatguru). Oh Lord! specially You are truthful in your desire (Sathya-kaama) and all of us had lived with You at the house of the Guru. If we are blessed by the fulfillment of our desires and goals, after going through the studies at the house of the Guru, in the worldly way, by You Oh Lord! then all our desires will be properly and fully fulfilled as these desires will be "truthful" indeed! Hence, only through the desire of our Lord only, all our desires are fulfilled. DUE TO THIS, LIVING WITH YOU, OH LORD! IN THE HOUSE OF THE GURU, IS THE ACTUAL ATTAINMENT OF ALL "GOALS" IN OUR LIVES (I.E. THERE IS NO OTHER "GOAL" TO BE ATTAINED) AND ALSO IT'S "EFFORT" (SAADHAN) TOO!

Our Lord had asked Sudaama, as to whether he has remembrance of all the events, which happened, when they lived in the house of the Guru. The answer to this query is given by Sudaama by telling, "Oh Lord! You

are the Swami and your staying there in the house of the Guru was only for the purpose of "others following your example" – as per the next verse.

यस्य छन्दोमयं ब्रह्म देह आवपनं विभोः ।

श्रेयसां तस्य गुरुषु वासोऽत्यन्तविडम्बनम् ॥४५॥

VERSE 45 Meaning: "Oh Lord! Your body consists of the Vedas; from this "body" all types of auspicious welfare are blessed; for such an exalted Divine Lord, Oh Lord! your stay in the house of the Guru was only for others to follow (as an example), although not appropriate for You!"

श्रीसुबोधिनीः वेदात्मकं ब्रह्म शब्दब्रह्मेति यं विदुः तत्तव देहः। यदध्ययनार्थं गुरुगृहवासोऽपेक्ष्यते। ननु कथं मम देहः जीवविशेष एव कश्चित्त्राधिष्ठितो भवेदिति तत्राह विभोरिति। भवानेव तमधिष्ठातुं शक्तः देशकालपुरुषानन्त्येष्वधिष्ठितस्य तस्य फलदानं व्यापकाधिष्ठानव्यतिरेकेण न भवतीति तस्यैव फलसाधकत्वमाह श्रेयसामावपनमिति। श्रेयांस्यस्मिन्नासमन्तादुप्यन्त इति एतादृशदेहवतस्तव गुरुषु वासोऽत्यन्तं विडम्बनमनुचितानुकरणमित्यर्थः ॥४५॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभ-
दीक्षितविरचितायां दशमस्कन्धोत्तरार्धविवरणे अशीतितमोध्यायः ॥८०॥

SRI SUBODHINI: Our Lord is hailed as "Devaatmak" or "Sabdaatmak" (of the holy sound of the Vedas) Brahman - this is your "body". For the sake of the study of the Vedas, there is the necessity to live in the house of the Guru. If the Lord were to ask a question, "How is My body of this nature?" In this "body", is there a life, which is specially established? To these queries, the answer is given. "Oh Vibho! You are present everywhere, having enveloped the entire

Universe! You are all-capable-omnipotent — You only are capable of ruling and controlling this entire Universe. No one else can confer the “results” of the actions of the various “Jeevas” (souls), who are present at various places, at different times, in different “bodies” and in immeasurable and countless ways, except You, Oh Lord! who is all-pervasive and being the basis of everything and everyone (Adhishtana). Any “result” achieved through your grace is only considered, as the true fulfillment of “results” for one’s “goals”. In this “body” only all types of “auspicious welfare” are placed (i.e. in our Lord’s “holy body”). Oh Lord! your living in the house of the Guru, with this most holy exalted Divine body is not a correct example to follow”. (ie the Lord lived there only as a “Leela”)

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 80th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्री भागवत-दशमस्कन्ध - एकाशीतितमोध्यायः ॥

CHAPTER 81, CANTO 10,

SRI BHĀGAVATAM.

द्वात्रिंशे भगवानस्य पुरुषार्थतयोदितः ।

स्वकर्तव्यं विदित्वैव कृतवानित्युदीर्यते ॥१॥

KĀRIKA 1 Meaning: “In this chapter (32nd in the latter portion of Sri Bhagavatam), Sudaama realized that OUR LORD SRI KRISHNA IS THE ‘HIGHEST’ HUMAN GOAL. Due to this, our Lord, also, in turn, gave Sudaama “wealth” treating this “Blessing” as His “duty”.”

मर्यादया प्रेरिता तु लक्ष्मीः स्थैर्यमिहाश्नुते ।

अतोत्र भगवांस्तस्य पृथुकानप्यभक्षयत् ॥२॥

KĀRIKA 2 Meaning: The “wealth” which is blessed as per orderly acquisition (Maryada) stays permanently and the recipient is able to enjoy this wealth. For this sake only, our Lord “consumed” the rice flakes brought by Sudaama.”

दानेपि तेजोहानिः स्यात् भार्यादत्तमुपायनम् ।

तस्या एवं फलं भूयादिति जग्धुं समुद्यतः ॥३॥

KĀRIKA 3 Meaning: “The wife of Sudaama had given him a “gift” to be given to our Lord. If Sudaama were to give this by himself to our Lord, then this will affect Sudaama’s ‘brilliance’. Hence, our Lord took away this ‘gift’ by Himself! The Lord decided, that the ‘result’ of this. ‘gift’ should be attained by the ‘wife’ of Sudaama only (in the first instance). Thinking like this, the Lord, who is loving and compassionate, began to ‘consume’ the rice flakes by Himself!”

मुष्टिरेको जगत्तृप्त्यै वनवासे निरूपितः ।

सर्वं फलं सर्वतृप्त्या परलोके तथापरः ॥४॥

KĀRIKA 4 Meaning: “When our Lord “consumes” one handful of these flakes, by Himself, then the entire Universe gets satisfied! This “fact” was already shown and proved by our Lord, when our Lord, by consuming one “grain” had satisfied the hunger of all the sages and disciples of the sage Durvaasa, when he had come for “food”, at the place of the Pandavas in the forest! If the Lord, were to “consume” another handful, then the benefits to the “other world” would also occur.”

तृतीये देवतां दद्यादात्मानं च ततः परे ।

एवं बुद्ध्या तया दत्तास्ते चेन्निर्विविशुर्हरिम् ॥५॥

चतुर्थांशः सिद्धिमेतु तस्या नाधिकमित्युत ।

लक्ष्मणायां प्रविष्टा श्रीः प्रतिबन्धं चकार ह ॥६॥

पूर्वाध्यायान्ते मनःप्रीतिमुक्त्वा तदिष्टं पूरयित्वा तद्भार्येष्टं पूरयितुं पूर्वमुपसंहरन्नाह स इत्थमिति।

KĀRIKA 5 and 6 Meaning: “If the Lord were to “consume” the third “handful” then, all the celestial deities will come under the “control” of Sudaama! Hence all others desired, that the remaining rice flakes would

be given to them only! In this way, if the rice flakes offered with love in one's mind goes and reaches the heart of our Lord, then a devote attains the total result of our Lord's grace. But only "one-fourth" (1/4) part went directly into the stomach of our Lord!, through which "that much" benefit was blessed on the wife of Sudaama. Not any more, as Queen Laxmana, in whom Goddess Mahalaxmi had got ingressed, stopped the Lord from "consuming" more!

In the previous chapter, towards the end, the "cheerful pleasant" nature of Sudaama's mind was described, and the Lord also fulfilled his desires. In this chapter, our Lord, with a view to fulfil the desires of Sudaama's wife, acted, and while concluding the earlier story, Sri Sukadeva says, the following .

श्रीशुक उवाच—

स ईथं द्विजमुख्येन सह संकथयन् हरिः ।

सर्वभूतमनोभिज्ञः स्मयमान उवाच ह ॥१॥

VERSE 1 Meaning: "Sri Sukadeva said, "Our Lord Sri Hari, while talking with Sudaama, in this way, as He is aware of the attitudes of everyone's mind, now, smilingly, began to say further."

श्रीसुबोधिनीः जीवेन सह कथं संकथेत्याह द्विजमुख्येनेति। ब्रह्मभावाज्जीवोपि आवेशी भवतीति संकथनं न दोषायेत्यर्थः। किंच। हरिः सः सर्वपुरुषोत्थरूपो भगवानेवेति। तस्य निश्चयात्सर्वभावेन चेद्भगवांस्तदधीनो न स्यात्तदा तस्य मनःपीडा न गच्छेदिति तथाकृतवानित्यर्थः। ततो भार्याहृदयं ज्ञात्वोवाचेत्याह सर्वभूतमनोभिज्ञ इति। हेतुत्वार्थं साधारण्येन निरूपयति स्मयमानः भार्यासंबन्धात् तेन सह परिहासं चिकीर्षुः। हेत्याश्चर्यं। न हि पूर्णो भगवान् अदत्तं स्वयं गृह्णातीति ब्राह्मणस्तु जानन्नपि लज्जया न दत्तवान् ॥१॥

SRI SUBODHINI: How did our Lord Sri Krishna, though He is the “Bhagawan” (Lord of the Universe) indulge in this ‘dialogue’ with a “Jeeva” (soul)? This doubt is removed by telling that, Sudaama was not an “ordinary” Brahmin, but he was the best among the “wise” (Jnani) brhamins. Though a “Jeeva” (an embodied ‘soul’), he had the “ingress” of Brahman (the highest truth), and there is no “blemish” on the part of our Lord to have indulged in this “dialogue” with him, with so much love and affection.

Especially, our Lord is SRI HARI and due to this, HE IS THE SYMBOL OF ALL GOALS (SARVA PURUSHARTHA SWAROOPA) i.e. HE IS THE HIGHEST “GOAL” – hence there was no “blemish” in this.

Later, as our Lord is aware of the thoughts in the mind of every being, He was aware of the “desire” in the mind of the wife of Sudaama also. Due to this reason, in a very disarming way, while smiling, our Lord spoke. The Lord was also eager to make fun of Sudaama, as regards his wife! The word “Ha” has been used to express “surprise and astonishment”, to denote the fact that OUR LORD IS “POORNA” (TOTAL) AND OUR LORD DOES NOT TAKE ANYTHING (ACCEPT ANYTHING) WITHOUT BEING “OFFERED” BY THE DEVOTEE. This “fact” was known to Sudaama, as he was the noble Brahmin, and also being the “best” among them! But, he was very bashful as to how, he will give such a small amount of “rice flakes”, as a “gift” to the Lord of the Universe!

ब्रह्मण्यो ब्राह्मणं कृष्णो भगवान् प्रहसन् प्रियम् ।

प्रेम्णा निरीक्षणेनैव प्रेक्षन् खलु सतां गतिः ॥२॥

VERSE 2 Meaning: “Our Lord Sri Krishna, who is the benefactor of all Brahmins, seeing Sudaama with loving eyes, and being the protector of all noble saintly persons, began to tell His “Brahmin” friend.”

श्रीसुबोधिनी: तथापि भगवान् ब्रह्मण्यः ब्राह्मणानां हितकर्ता। सोपि ब्राह्मणः। स्वयं च कृष्णः तदर्थं चावतीर्णः, अन्यथा भगवान् कथमागच्छेत्। प्रहसन्निति गोप्यं करोतीति। तं प्रति तथाकथने हेतुः प्रियमिति ॥२॥

सार्धाभ्यामाह भगवद्वाक्यं किमुपायनमानीतमिति।

SRI SUBODHINI: Even then, our Lord “worships” all Brahmins and showers all “benefits” on them. Sudaama was a Brahmin. As the Lord Sri Krishna has manifested Himself to confer “benefits” on the Brahmins, He had appeared on this “earth” with this incarnation. How will He come down from the bed to accord welcome to Sudaama otherwise? Or make him sit on His bed, taking him, with His hand, after doing his worship, with deep respect, and while shedding tears of love? After this, our Lord, smilingly, began to speak loving words to Sudaama. The reason for this saying with a “smile” was THAT OUR LORD WANTED TO CONFER HIS BLESSING ON SUDAAMA, IN A SECRET AND SILENT WAY.

Through the following 1½ verses, the “words” of our Lord Sri Krishna, are spoken.

श्रीभगवानुवाच—

किमुपायनमानीतं ब्रह्मन् मे भवता गृहात् ।

अण्वप्युपाहतं भक्तैः प्रेम्णा भूर्येव मे भवेत् ।

भूर्यप्यभक्तोपहतं न मे तोषाय कल्पते ॥३॥

VERSE 3 Meaning: “Our Lord said, “Oh Brahman! What have you brought for Me, as a “gift” from your

home? If My devotee, with love, offers to Me even a very little, then I regard this little offering as a "big" one. On the contrary, when a non-devotee offers Me "so much" (i.e. many things), even then, I do not get pleased with this "big" offerings!"

श्रीसुबोधिनीः ब्रह्मन्निति। संबोधनाद् धर्मज्ञानं सूचितम्। तेन उपायनानयनं निश्चितम्। मे मह्यम्। मध्ये शास्त्रार्थत्वाय गृहीतं तु न मे सुखायेति विशेषमाह गृहादिति। ननु पूर्णस्य तव किमुपायनेन अस्मदर्थं तु अस्माभिरेव दत्तं स्यादतो व्यर्थं ग्रहणमिति चेत्तत्राह अण्वप्युपाहतमिति। भूर्यप्यभक्तपहतं न मे तोषाय कल्पते एतत्सर्वं प्रायेणाभक्तेरुपाहतम्। पृथुकतण्डुला एव भक्तोपाहताः सर्वस्यामपि द्वारकायाम्। भक्ताहतत्वे को विशेष इति चेत् प्रेम्णा अण्वपि भक्तोपाहतं भूर्येव मे भवेत्। प्रेमान्तःकरणधर्मः यो हि सपेक्षया अधिकमानयति तत्तस्याधिकं भवति। 'ये यथा मां प्रपद्यन्ते' इति। मम चायं नियमः प्रेम्णा समानीतं हृदयानीतं भवति हृदयमणुमात्रम्, तण्डुलास्तु मुष्टिचतुष्टयात्मकाः अहं च हृदयरूप एव तद् गृह्णामि। अतः अण्वप्युपाहतं मत्समानत्वात् भक्ष्यं न्यूनपरिमाणमेव युक्तमिति मे भूर्येव भवेत्। अभक्तेन तूपहतं बहिदृष्ट्या उपहतं भवति बहिश्च ब्रह्माण्डमिति तद्ग्रहणे अहमपि तथा। अतो यथाकथंचित् सर्वसामर्थ्येनापि समाहतं मम तृप्तिहेतुर्न भवतीति अल्पत्वान्न मे तोषाय कल्पते। अथवा। 'भक्त्यैव तुष्टिमभ्येति' इति वाक्यात् प्रेम्णैव तुष्यति न त्वन्यथेति, प्रेम तु साधारणमेव मत्संनिधौ समायातीति तस्या देहोऽन्यार्थमेव विनियुक्त इति लिङ्गशरीरं च तेनैवावरुद्धमिति तण्डुलाश्रितैव भक्तिरत्रागता। अतो भक्तिसहभावः पदार्थानां निरूप्यते। अभक्तेन रूक्षेण। लोकेऽपि घृतादिप्लुतं भक्ष्यं तोषाय न तु रूक्षम्। विधौ द्वयं प्रयोजकं अधिकारविशेषणं करणं च। निषेधे तु विशेषमाह करणं तु सिद्धमेवेति। अभक्तस्य भक्तिरप्यभक्तिरेवेति वा ॥३॥

एवं पदार्थस्थितिमुक्त्वा स्वस्य बलादिव ग्रहणे हेतुमिव स्वसंकल्पमाह पत्रं पुष्पमिति।

SRI SUBODHINI: "Brahman!" — this addressal has been made by our Lord with a view to say, "You are fully

aware of the tenets of "Dharma" (righteous conduct), due to which, you would have, certainly, brought me some "gift". This "gift", you would have brought for me, from your home only! You would not have got this, on the way, from somewhere — as this sort of "gift" brought for Me, will not give me any joy at all! The Lord further said, "If you were to tell Me, that I am always "fully satisfied" (Poorna), and what is the necessity to bring any "gift" to this Lord, who is always fully satisfied (Poorna)? moreover is it not a waste, that we have to give to the Lord as a "gift" those objects, which we have received from our Lord only?" On this, our Lord says, "EVEN A VERY SMALL OBJECT OR A LITTLE MATERIAL OFFERED TO ME, BY MY DEVOTEE, WILL MAKE ME VERY HAPPY. EVEN A LARGE AND BIG AMOUNT OF OFFERING AND MATERIALS OFFERED BY A "NON-DEVOTEE", WILL NOT MAKE ME HAPPY AT ALL! Let this Brahmin get blessed with all the wealth. All other wealth has been brought from the "non-devotee" Indra, and not through "love". Hence I am not pleased at all with this wealth! In this entire Dwaraka, these rice flakes are the only materials, which have been brought for Me, through Bhakthi by a devotee! What is the special feature in the "gift" brought by the devotee? If someone were to ask Me, this question, I would reply that IF I AM OFFERED A VERY SMALL PORTION OR GIFT OUT OF LOVE (PREMA) TO ME, THIS VERY SMALL OFFERING SHOWS ITSELF TO ME AS VERY HUGE AND BIG. THE REASON BEING TRUE LOVE FOR ME IS THE HIGHEST QUALITY OF THE INNER MIND OF A DEVOTEE. THE HEART IS AKIN TO AN "ATOM", AND WHEN THE DEVOTEE OFFERS TO ME, MORE THAN THIS (I.E.

consisting of a leaf, a flower, a fruit or even water."

HEART), THEN THIS "SMALL ATOM SIZED OFFERING" BECOMES "MUCH LARGER" — AS PER MY OWN STATEMENT MADE IN THE GITA. "I WORSHIP THE DEVOTEE IN THE SAME WAY, AS HE DOES". IN THIS WAY, EVEN A VERY SMALL OFFERING BECOMES "VERY BIG"! THIS IS MY RULE AND WAY, THAT WHATEVER IS OFFERED, FROM THE "HEART" OF THE DEVOTEE IS ACCEPTED BY ME FULLY!. THE "HEART" IS OF THE SIZE OF AN "ATOM" AND THESE "FOUR HANDFULS OF RICE FLAKES" (BROUGHT BY SUDAAMA) ARE MUCH MORE THAT THE "ATOM" SIZED HEART. I ACCEPT THESE OFFERINGS, REGARDING THEM AS "EQUAL" TO THEIR HEART. HENCE I TREAT THESE "OFFERINGS" AS "EQUAL" TO ME AND "EATABLE" FOR ME! BUT I ALWAYS CONSUME LESS ONLY, ALTHOUGH, EVEN THIS SMALL OFFERING IS CONSIDERED BY ME AS "VERY BIG" — AS IT BECOMES "BIG" DUE TO THEIR "LOVE" FOR ME!

"A 'non-devotee' brings Me "large offerings" without any "love" for Me. His "external-orientedness" is riveted on this large Universe and it's objects. I also, become like the vast Unvierse (i.e. very big) while accepting this "big offering". Hence, this "non-devotee" is unable to satisfy Me with his "big" offerings, as he can never offer to Me, enough to satisfy My "big Universal" form! — as I find his "offering" as small and inadequate! — as I am equal to the Universe, and this "non-devotee" cannot "offer" me enough for My consumption at all! Due to this, HOWEVER "BIG" OR "MUCH", A NON-DEVOTEE OFFERS TO ME, I DO NOT GET SATISFIED AT ALL. I WILL BE SATISFIED ONLY THROUGH LOVE

AND BHAKTHI, AND NOT THROUGH "BIG" OFFERINGS BROUGHT THROUGH ONE'S EFFORT OR CLEVERNESS (CAPACITY). I CANNOT BECOME PLEASED THROUGH ANY OTHER WAY. ONLY "LOVE" CAN REACH ME IN A VERY SIMPLE WAY (I.E. WITHOUT ANY DIFFICULTY).

"Sudaama's body is now engaged in the performance of righteous duties. He has offered his "love and devotion" to Me, in the form of these rice-flakes! Hence his devotion also has got mixed with these rice-flakes (hence worthy of My acceptance). A "non-devotee" lacking "love" for Me is "dry". Even in this world, one gets happy and joyful only, when he is given eatables, which are made tasty through the use of Ghee etc. (which are soft and wet). No one likes to enjoy eatables which are dry and without any "taste".

"The "devotion" of a "non-devotee" is considered by Me as "non-devotion" only - as he does not have "love" for Me, and as his mind is "externally-oriented" (i.e. to get from Me only material objects and as he is not interested to attain Me, at all).

In this way, after saying about the nature of the "objects" offered to the Lord, with "love", our Lord snatched the "gift" brought by Sudaama. The reason for this "action" is being explained through the next verse.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥४॥

VERSE 4 Meaning: "The devotee, who has consecrated his "Aatma" to Me only (i.e. surrendered to Me), I accept, with love, his offerings made with love for Me, consisting of a leaf, a flower, a fruit or even water."

श्रीसुबोधिनी: पत्रं तुलस्यादि, पुष्पं लवङ्गादि फलमाम्रादि, तोयं गङ्गाजलादि, एतच्चतुष्टयमविकृतमनुपहतं च अन्यत्पाकादिना उपहतं भवेत् अग्निसंस्काराद्यभावात्। वनस्थानां दरिद्राणां परमहंसानामुपलक्षणविधया तेषामर्थे चतुष्टयमुक्तमिति केचित्। ब्राह्मणद्वारा त्वन्यदपि भक्षयतीति 'नाहं तथाहि' इति वाक्यात्। अविकृतमुत्तमसंस्कारेण संस्कृतमिति विचारकाः। एकेन त्वाहतमेक एव भक्षयामि न हि कस्यचिदपि चतुष्टये श्रद्धाधिक्यं भवति। अत उद्दिष्टानां विकल्प इति ख्यापयितुं तदित्याह तत्पत्रादीना मन्यतरत्। अहमिति पुरुषोत्तमः मदर्थं संपाद्य स्वाधिकारानुसारेण यत्र क्वचिन्निवेदयतु तत्रैवाहं भक्षयामीत्यर्थः। दानसमये भक्त्यैव दानं, यथेष्टं पुत्राय कश्चित्प्रयच्छति मम तु ततोऽपि विशेष इत्याह भक्त्युपहतमिति। तत्स्थानादुद्धरण-प्रभृतिमत्समीपानयनपर्यन्तं स्नेहस्याविच्छेदोऽपेक्ष्यते। स्मरणसहितस्नेह इति केचित्। किंच। तच्चेदद्रव्यं प्रयतात्मनो भवति प्रकर्षेण नियतान्तःकरणस्य कामादिसर्वदोषरहितस्य चेतपत्रादिकं भवेत्तदा अवश्यमश्नामि। अशनं यथाक्रियोपलक्षकम्। वस्तुतस्तु सर्वमेतच्चुष्टय मध्ये निविशति अन्नवस्त्रादिकमपि फलमेव, दुग्धेक्षुरसादिकं तोयं, ताम्बूलादिकं पत्राणि। सुवर्णरत्नादिकं पुष्पाणीति। अन्तःप्रवेशनं च भोजनम्। यत्र क्वचित् स्थापितमात्मसात्करोतीत्यर्थः ॥४॥

SRI SUBODHINI: Leaves like "Tulasi"; flowers like jasmine; fruits like mangoes; water like the water of the holy Ganga river. These four are "blamefree", and are procured through very little effort! These are also not "purified" by fire. It is said by some, that those, who stay in the forest, very poor or a wandering monk (Paramahansa) — for those persons only, all these 4 "freely available" objects have been mentioned, as fit "offerings" to our Lord. Like a Brahmin should eat only those "pure" food, which are not "made or modified". But the Lord says, now, "I AM NOT LIKE THIS, WISE PEOPLE SAY, THAT I ACCEPT (OR EAT) ONLY THE "BEST AND HIGHLY PURIFIED" FOOD AND OF-

FERINGS. EVEN ONE OF THE ABOVE 4 ITEMS, IF OFFERED TO ME, WITH LOVE, I ACCEPT, AND CONSUME THE SAME – AS NO ONE IS INTERESTED IN ALL THESE 4 THINGS IN A SPECIAL WAY! (TO BE OFFERED TO ME). Our Lord has now declared "THAT EVEN IF ONE OF THESE 4 ITEMS IS OFFERED TO ME, I WILL ACCEPT THIS, AS I AM SRI PURUSHOTHAMA (THE LORD OF THE UNIVERSE). HENCE, ANYTHING PREPARED FOR BEING OFFERED TO ME, AS PER ONE'S AUTHORITY AND DESERVING NATURE OR WHEREVER I AM "OFFERED" (NIVEDAN), THAT OBJECT AND IN THAT PLACE ONLY, I ACCEPT AND CONSUME "THIS OFFERING".

"While giving, it should be offered with "devotion".
Some give a large legacy to one's son. Some people give
Me much more! Hence, whatever is brought for Me, with
Bhakthi or love (i.e. with unbroken love) or immersed in
love, then, I consume and accept these offerings, then and
there, and bless this devotee with more "love" for Me!"
Some say that this "love" for our Lord should be
accompanied with "fond remembrance" (Smaran). More-
over the "offerings" should be bereft of the "blemish"
of "desire" etc. (i.e. "offerings" should be done only with
a view to please our Lord, with love). "He, whose inner
mind is attached and established in Me only, brings such
"loving" offerings. These "offerings" are accepted and
consumed by Me at all times!" (always). In fact, all the
other materials and objects are included in these 4 items
e.g. the grains, clothes have "fruit" as their basis; milk,
juice etc. are "watery" in nature; betel leaves are leaves
only; gold and precious stones are considered as flowers
only. "Entering" into Me is "consumption of a meal" (i.e.

eating). OUR LORD ACCEPTS EVERYTHING, WHICH IS OFFERED TO HIM ANYWHERE BY ANYONE – AS HE IS THE “AATMA” OF EVERYONE AND EVERYTHING. AND EVERYTHING IS “HE” AND “HIS’ ONLY!

इत्युक्तोऽपि द्विजस्तस्मै व्रीडितः पतये श्रियः ।

पृथुकप्रसूतिं राजन्न प्राचच्छदवाङ्मुखः ॥५॥

VERSE 5 Meaning: “Oh king! In this way, our Lord Sri Krishna spoke to Sudaama. Even then, out of bashfulness, Sudaama, with a bowed head was seated silently. But he did not give the “gift” of the rice flakes, to the Lord of Goddess Laxmi, which his wife had given to him, to be “offered as a gift” to our Lord.”

श्रीसुबोधिनी: एवं भार्यया प्रहितं त्वया भक्तेन भक्त्या चाहतं देयमित्युक्तोऽपि द्विजः सङ्कोचाविष्टोऽल्पबुद्धिः श्रियः पतये तस्मै पृथुकप्रसूतिं मुष्टिचतुष्टयात्मकं प्रसूतिः सेरमात्रं भवतीति न प्रायच्छत्। लज्जया चाधोमुखो जातः, किं मया समाहृतमिति, अतिसाधारणानामेवैतद्भक्ष्यम्। ततो भगवान् विचारितवान्, अयं तु न प्रचच्छति तथापि ग्राह्यं न वेति। तदर्थं चैतद्विचारयति किमस्मै संपदो देया न वेति ॥५॥

SRI SUBODHINI: Our Lord had told Sudaama, “Your wife has sent me a special “gift”. You are My devotee. Your wife has sent Me this “gift” with great devotion. Due to this reason, you should give Me this “gift” by yourself!” In this way, our Lord told the Brahmin. But the Brahmin was very bashful, and of a small (petty) intellect. Hence, he did not give to our Lord, who is the Lord of the Goddess Laxmi, even the 4 handful of rice flakes brought by him. Stung with a lowly bashful attitude, he had sat there silently, with a lowered and hung head and was thinking in his mind, “what have I brought

really for My Lord? Whatever I have brought is fit for being eaten by very ordinary persons only. Hence, how will I give this? (To the Lord of Goddess Laxmi). Our Lord also began to think, "This Sudaama is not giving the "gift" intended for Me. Whether I should take it or not?" For this sake, our Lord also thought as to whether He should "bless" Sudaama with wealth or not?

कामितं दोषरहितं भगवांस्तु प्रयच्छति ।

अलौकिकत्वात्संपत्तेर्दोषाभावः सुनिश्चितः ॥१॥

KĀRIKA 1 Meaning: "The wealth, which our Lord "blesses", is always "blemish free". Because this "wealth", being "supernatural" is certainly "blemish free".

कामाभावस्त्वस्य सिद्धो न देयं तत्कथंचन ।

स्वत आगमनं तस्य न भवत्येव भार्यया ॥२॥

KĀRIKA 2 Meaning: "This Sudaama has no desires in him. Hence, he need not be given anything; He has not come here out of his own free will and desire, as he has come here only due to the prompting of his wife."

प्रेषितस्यागतिस्त्वस्य भार्यागतिरियं मता ।

प्रतिबन्धकता त्वस्य दाने लज्जादिदोषतः ।

तस्मात्तस्या गृहीत्वैतत् तस्यै दास्यामि निश्चितम् ॥३-५॥

एतद्वदन्नस्य दोषाभावमाह सर्वभूतात्मदुर्गतिः ।

KĀRIKAS 3 to 5 Meaning: "The wife has sent Me (the gift). Hence, only his "wife" has come! But, Sudaama is not giving Me, the rice flakes, as he is bashful, and also has other "blemish". Due to this reason, this "rice flakes" belong to his wife. Hence I will accept "her" rice flakes and bless "her" only with the "wealth". This is certain."

Our Lord brings out the "blameless and sinless"

nature of Sudaama, by telling His "words" as per the following verse.

सर्वभूतात्मदृक् साक्षात्तस्यागमनकारणम् ।

विज्ञायाचिन्तयन्नायं श्रीकामो माभजत्पुरा ॥६॥

VERSE 6 Meaning: "Our Lord Sri Krishna, who is aware of the "hearts" and the "thinking" of everyone, now, clearly realized the real "reason" for the visit of Sudaama, that, Sudaama has not "come to Me, for the sake of wealth! And he has not worshipped or served Me, even earlier, for the sake of wealth only".

श्रीसुबोधिनी: सर्वभूतानामात्मानमन्तःकरणं पश्यतीति। एतस्य तस्या अपि हृदयं जानातीत्युक्तम्। साक्षात्तस्य आगमनकार्यं भार्यार्थमेव। प्रासङ्गिकं तु स्वार्थं एतद्विज्ञायाचिन्तयत्। अत्रार्थः संदिग्ध इति संदेहमेवाह नायं श्रीकाम इति। मां च पुरा अभजत्। ततोऽयं भक्तो निष्कामः। अतोऽस्मै स्वरूपमेव देयम् ॥६॥

SRI SUBODHINI: Our Lord knows the "inner mind" of all the "Jeevas" (beings). Hence, the Lord is fully aware of the inner minds of both Sudaama and his wife. "Sudaama has come to see Me, only because of his wife and for her sake. Only circumstantially, his visit is belonging to him also!" By realizing this, our Lord began to think. This Brahmin, our Lord thought, has no desire for wealth. "Even previously he was worshipping Me, but he did not do this worship, with a view to get wealth from Me. Hence he is a devotee without a desire (Nishkaama). Hence I HAVE TO BLESS HIM WITH MYSELF ONLY AND NOT THROUGH ANY WEALTH."

पत्न्या मे प्रेषितायातः सखा प्रियचिकीर्षया ।

प्राप्तो मामस्य दास्यामि संपदोऽमर्त्यदुर्लभाः ॥७॥

VERSE 7 Meaning: "Sudaama has visited Me, on being told by his wife, he is my friend too! Hence, he has come to please Me also. Due to this I SHALL BLESS HIM WITH WEALTH, WHICH IS RARE TO EVEN GODS (DEVAS)!"

श्रीसुबोधिनीः सांप्रतं च पत्न्या स प्रेषितः आयातो मत्समीपम्।
सन्धिरार्षः। तर्हि कः संदेहः इदानीं तस्या एवार्थे देयमिति चेत्तत्राह मे
सखेति। तथापि मम मित्रम्। मम च प्रियकरणार्थमागतः। अत किमेतद्धितं
कर्तव्यम्, तस्या हितं वा। भोगः किमेतद्गामी तद्गामी वा। एतद्गामी चेन्न
देयं तद्गामी चेद्देयमिति आद्ये अस्य भोगात्स्वरूपात्प्रच्युतिः। द्वितीये तु
प्रासङ्गिको भोग इति स न नाशकः। तस्याश्च प्रासङ्गिको मोक्षोऽपि भविष्यति।
अत एतदर्थं पृथुकभक्षणमावश्यकम्। अस्मै चेद्दानं स्यात् तदैवमेव दद्यात् न
ह्यन्येभ्यो ब्राह्मणेभ्यः किञ्चिद्गृहीत्वा प्रयच्छति, अतो द्वितीयपक्षमाह प्राप्तो
मामस्य दास्यामीति। मत्प्रीत्यर्थमेव मां प्राप्तः। अस्येति संबन्धमात्रं न तु
संप्रदानम्। एवं विचार्य देयोत्कर्षमाह संपदोऽमर्त्यदुर्लभा इति। अमर्त्यानामपि
दुर्लभाः। यदा भगवान् स्वयमिन्द्रोऽभूत्। तदा या संपत् तां दत्तवानिति
वाक्यान्तरादवगम्यते 'सुदामरङ्गभक्तार्थभूम्यानीतेन्द्रवैभवः' इति। अत्र
चामर्त्यदुर्लभा इति। अतो देवव्यतरिक्तेन्द्रो भगवानेवेति ॥७॥

SRI SUBODHINI: "He has come now sent by his wife only. Due to this, is there any doubt? He should, in fact, give me the gift, at least for the sake of his wife, and I should also bless him, for the sake of his wife only! Despite all this, Sudaama is My friend also! Moreover he has certainly come here to please Me only! If this is so, can I do the blessings for him or bless his wife? Who will enjoy the wealth, which I intend to bless them with? He or his wife? If Sudaama is going to enjoy this wealth, then I should not bless them with this wealth. But, if the wife is going to enjoy the wealth, then I should certainly bless them. If I give wealth to Sudaama, then

he may forget his "spiritual self" by enjoying this wealth i.e. He will fall from his exalted spiritual heights! If I bless the "wife" with this wealth, then he will enjoy the wealth only "circumstantially". This sort of "enjoyment" will not destroy his "spiritual wealth". Hence, it is very necessary that, I should "eat" the rice flakes brought by him, as "circumstantially" he will also get "liberated".

"This Sudaama has come to Me, only to make Me pleased and happy! Hence, he is only just "related" to this "gift", which has been brought from someone else!" Now the Lord is telling about the glory of the "wealth", which he is going to bless Sudaama. "THIS WEALTH, WHICH I AM GOING TO GIVE WILL BE RARE EVEN FOR CELESTIAL GODS!" When our Lord had become "Indra" (Lord of the celestial deities), the wealth, He had with Him, at that time, our Lord, now gave this wealth to Sudaama! This type of "knowledge or understanding" can be gleaned from the other "words" used. The "words" are "the poor devotee, Sudaama, was blessed by our Lord, with the status of "Indrahood" on this earth". The words "rare for even Devas" (celestial deities) are used to convey, that our Lord only is the "real" Indra, and the usual "Indra" of the celestial deities is not the "real" Indra and ALL WEALTH BELONGS TO OUR LORD ONLY!

इत्थं विचिन्त्य वसनाच्चीरबद्धान् द्विजन्मनः ।

स्वयं जहार किमिदमिति पृथुकतण्डुलान् ॥८॥

VERSE 8 Meaning: "Thinking like this, our Lord asked, "What is this?" — pointing to the bundle in the tattered clothes of the Brahmin! Telling like this, our Lord Sri Krishna, by Himself, took away the rice-flakes from this bundle, with His hands."

श्रीसुबोधिनीः एवं निश्चित्य वसनाच्छादितात् तेन प्रावृतात्तत्प्रावरणं दूरीकृत्य चीरेण वस्त्रखण्डेन बद्धान्। द्विजन्मन इति। यदायमसावधानः कर्मकरणार्थं व्यग्रो वा तदा स्वयं जहार। हरणसमयवाक्यमाह किमिदमिति ॥८॥

पश्चान्मोचयित्वा पृथुकतण्डुलान् दृष्ट्वा भगवानाह नन्वेतदुपनीतमिति।

SRI SUBODHINI: Determined like this, after much thought, the Lord saw, that the rice flakes were covered with old clothes, in a bundle and was seen now hidden through his tattered clothes! Our Lord, removed this "hiding" cloth, and when Sudaama was busy attending to some other care, and was not looking at our Lord, at this opportune time, our Lord exclaiming "What is this?", took away the bundle of rice flakes, with His own hands!

Later, He opened this bundle and saw the rice-flakes inside, and He began to say, as per the following verse.

नन्वेतदुपनीतं मे परमप्राणनं सखे ।

तर्पयन्त्यङ्ग मां विश्वमेते पृथुकतण्डुलाः ॥९॥

VERSE 9 Meaning: "Oh friend! You have brought for Me, such an object, which is very much liked and loved by Me! These rice flakes will make Me and the entire Universe satisfied!"

श्रीसुबोधिनीः एतदुपायनं परमप्रीतिजनकम्। सखित्वात्सङ्कोचाददीय-मानमपि ग्राह्यम्। पृथुकतण्डुलानां माहात्म्यमाह तर्पयन्त्यङ्ग मां विश्वमिति। एते उपस्थिता भक्तया संवलिताः ॥९॥

एवं विचार्य मुष्टिमात्रं गृहीत्वा भक्षितवानित्याह इति मुष्टिमिति।

SRI SUBODHINI: "This "gift" will give Me, limitless joy and bliss. You are My friend and you have not given Me this, only due to your bashfulness. But it

is deserving of being taken". The Lord now speaks about the glory of these "rice flakes". "Oh friend! These rice flakes are so very good, that they can satisfy Me and this entire Universe" — as these rice flakes are infused totally with Bhakthi or devotion.

In this way, thinking, our Lord ate one handful of rice flakes — as per the following verse.

इति मुष्टिं सकृज्जग्ध्वा द्वितीयं जग्धुमाददे ।

तावच्छ्रीर्जगृहे हस्तं तत्परा परमेष्ठिनः ॥१०॥

VERSE 10 Meaning: "After saying like this, our Lord ate one handful of rice flakes, and when He began to eat another handful, then Goddess Laxmi, who is fully devoted and dependant on our Lord, caught hold of our Lord's hand."

श्रीसुबोधिनी: सर्वमेव जग्धुं द्वितीयं मुष्टिमाददे तदा लक्ष्म्या प्रतिबन्धः कृत इत्याह तावच्छ्रीर्जगृहे हस्तमिति। लक्ष्मणाभिनिविष्टा। प्रतिबन्धे तस्या अभिप्रायमाह तत्परेति। सा हि भगवत्परा सर्वं चेद्भक्षयिष्यति तस्मै सर्वं दास्यति। ततो मां दास्यति। अहमेव सर्वमिति। अहं तु भगवत्परेति न तत्र गमिष्यामीति तात्पर्यम्। किंच। अर्थेपि दत्ते आमुष्मिकमपि फलं सेत्स्यतीति तस्य मर्यादा ब्रह्माण्डमेव सर्वमिति सांप्रतं ब्रह्माण्डविग्रहो भगवानेवेति द्वितीयमुष्टावेव विघ्नं कृतवती तदाह परमेष्ठिन इति। भगवतः पुरुषरूपत्वे लक्ष्मीरपि तथा जाता ॥१०॥

तत्र ब्रह्माण्डविग्रहस्यैव संबन्धिनीति सुदाम्न एव तथात्वे पुनरनिष्टं स्यात्। तस्याः फलमात्रप्रतिबन्धकत्वशङ्कायां सा स्वाभिप्रायं निरूपयति एतावतालमिति।

SRI SUBODHINI: In the bundle, these rice flakes were kept stored, and our Lord, eager to eat it all, lifted His second handful and at this time, Goddess Laxmi stopped Him from eating the second handful! How did

this bundle, with His hands."

she prevent Him? On this, it is said that, she caught hold of our Lord's hand. Goddess Laxmi was now ingressed into the queen of our Lord viz Laxmanaa. Actually, Laxmanaa had caught hold of the hand, but it was Goddess Laxmi who actually caught hold of our Lord's hand. Why did she put obstruction for our Lord's eating, what He desired or liked most? This is bieng answered by telling, that Goddess Laxmi is attached and dependent on our Lord. She now realized that, if the Lord were to "eat" the entire quantity of rice flakes, then the Lord will give the entire wealth to Sudaama, including Herself! "I am the "entire wealth" and I am deeply attached and devoted to our Lord, and I am not ready to go away from our Lord to the place of Sudaama!" This was the idea or attitude, behind the action of stopping of the Lord's hand!

Goddess Laxmi, thus, did not allow our Lord from eating the second handful of rice flakes. But she stopped for another reason too! If the Lord were to eat the second handful, then the Lord would have also given the highest benefit of giving away the entire Universe to Sudaama. Our Lord is the symbol or the form of this Universe and in this event, He would desire to give up Himself also to Sudaama. Hence Goddess Laxmi thought it necessary to obstruct our Lord Sri Krishna. Here the word used is "Parameshtinatra" (the supreme Lord). Now, it is said, that Goddess Laxmi took her place as the "half form" of our Lord as Sri Purushothama, in His Universal (Brahmaanda) form!

Goddess Laxmi is fully related to our Lord in His Universal form of the primordial Purusha or truth. If Sudaama was given the entire Universe as a result of our Lord's grace, then Goddess Laxmi, being His "half-form"

will have to be under the control of Sudaama, and this will not be appropriate for Goddess Laxmi. Now, she is always with our Lord, as part of Him and she serves our Lord, at all times. On being given to Sudaama, she will come under the control of Sudaama, which will mean her "destruction" also. Hence, only this type of "result" was averted, by Goddess Mahalaxmi. This doubt is being removed through the following verse (while giving her views also).

एतावतालं विश्वात्मन् सर्वसंपत्त्यसमृद्धये ।

अस्मिँल्लोकेऽथवामुष्मिन् पुंसस्त्वतोषकारणम् ॥११॥

VERSE 11 Meaning: "Oh! The Divine Aatma of the Universe! When You become pleased with the devotees, You then give them so much of wealth, through which You become so much happy in this and the other world. Hence, the wealth, which You have blessed now, after eating one handful of rice flakes, is enough and more (for Sudaama)."

श्रीसुबोधिनी: एतस्यै दित्सितमल्पं मुष्टिमात्रस्यापि बहुदानसभवाद, अत उक्तमेतावतेति। अन्यथा एतावदलमिति वदेत्। न च वक्तव्यं सर्वमेव दास्यामीति यतस्त्वं विश्वात्मा। अन्येभ्यः किं दास्यसि। अन्ये च तावदवश्यक इत्यर्थः। सर्वा या धनादिसंपदः तासां समृद्धये। ननु मुष्टिमात्रेण ऐहिकी सर्वा संपत् सिद्ध्येत् न त्वामुष्मिकी तत्राह अस्मिन् लोकेऽथवामुष्मिन्निति। लोकद्वये न तस्य भोगापेक्षा उत्तमाधिकारात्। किंचित् क्वचिद्भोगापेक्षा तदिहलोके परलोके वा भवतु। तत्र एक एव मुष्टिः प्रयोजकः समुच्चयस्तु न तस्यापि संमत इति। ननु मुष्टिमात्रेण कथं सर्वा संपत्तिस्तत्राह त्वतोषकारणमिति। एकमुष्टिभक्षणे प्रयत्न आरब्धः संपूर्णगिलनपर्यन्तमनुवर्तते तावता तद्रसेन तृप्यति। मुष्ट्यन्तरे पुनः प्रयत्न आरम्भणीयस्तेन च प्रीतिरन्या पुनर्भविष्यति। फलं च देयमेकं अतस्तव संतोषो द्वितीय एतमेव तिष्ठेदिति द्वितीयो नोत्पादनीय एवेत्यर्थः ॥११॥

एवं भगवल्लक्ष्म्योः संवादमुक्त्वा एकं फलं भतिष्यतीति विनिर्धार्य
ब्राह्मणस्य तत्फलप्राप्त्यर्थं स्वगृहगमनं वदन् भगवत्सन्निधौ तस्य
स्वाभिलषितमानन्दमाह ब्राह्मणस्तां तु रजनीमिति।

SRI SUBODHINI: "Sudaama has given very little (one handful of rice flakes). But, in return, Oh Lord! You have given him, so very much, in plenty! Hence, this is enough for Sudaama. Please do not tell that, "I will give Sudaama everything" as You are the "Aatma" of this Universe! If You give everything to Sudaama, then, what will You give to others? It is necessary for You to give your "bounty" to others also! By your "consuming" just, one handful, You will bless your devotee, with the entire wealth of this world, and also of the other world". On this it is said that, "Sudaama has no desire to enjoy this world or other". How can every type of wealth be given by our Lord, just by consuming one handful of rice flakes? On this, it is replied, that, THIS HAPPENS DUE TO THE HAPPINESS AND PLEASURE OF OUR LORD.

After the Lord has consumed one handful of rice flakes, He becomes happy with the "Rasa" (bliss) of this "rice flakes". Then, He begins to take His second handful and through this, He is bound to get again happiness and satisfaction of another kind. After all, the Lord had decided to give Sudaama "wealth" which, He could give by consuming one "handful" only! Even the second "handful" will give Him the same "joy" only and nothing else. "Hence, as there is no special bliss or profit for You, Oh Lord! by consuming the second "handful", please do not partake the second handful of rice flakes." This is the purport.

In this way, after describing the dialogue between our Lord and Goddess Laxmi, with a view to bless Sudaama, only with "one" result (ie wealth), our Lord told him to return to his home. A description of the "bliss and joy" of Sudaama is being done, when he was in the company of our Lord.

ब्राह्मणस्तां तु रजनीमुषित्वाच्युतमन्दिरे ।
भुक्त्वा पीत्वा सुखं मेने आत्मानं स्वर्गतं यथा ॥१२॥

VERSE 12 Meaning: "Sudaama stayed during the night at the house of our Lord. After eating his meals and drinks there, he attained such bliss, that he thought he was sitting in heaven only."

श्रीसुबोधिनी: अच्युतमन्दिरे उषित्वा तत्रैव वासं कृत्वा। भुक्त्वा पीत्वा नानाविधरस्यानि अमृतादीन्यपि। अलौकिकभोगसमर्थो भूत्वा। मेने आत्मानं स्वर्गतं स्वर्गत एवं अमृतपानादिकं प्राप्नोति। भगवान् पूजार्थं किञ्चिदाभरणं वस्त्रादिकं गां च दत्तवानिति लक्ष्यते। यावता सुवेषेण गृहं गच्छति।

ततः प्रातः काले ततो निर्गत इत्याह श्वोभूत इति।

SRI SUBODHINI: After staying in the house of our Lord, consuming very delectable nectarian dishes and drinks, and after getting the capacity to enjoy all types of "supernatural" joys, Sudaama began to understand, as though he was sitting in heaven, as only in the "heaven", such types of supernatural nectarian food and drinks are made available. Our Lord had given Sudaama, while He worshipped him, some ornaments, clothes, cows etc., so that Sudaama can go back to his home, having dressed in beautiful clothes.

Later, at the stroke of dawn, Sudaama started his return journey — as per the next verse.

श्रोभूते विश्वभावेन स्वसुखेनाभिनन्दितः ।

जगाम स्वालयं तात पथ्यनुव्रज्य नन्दितः ॥१३॥

VERSE 13 Meaning: “ Sudaama, on the second day, took leave of our Lord, whose glory is manifested everywhere, and who is the repository of all bliss and happiness! At this time, our Lord, cheerfully accepted his return journey, and came along with Sudaama up to the corner of the street, where the drinking water facility was provided. When, finally, Suddaama started his return journey from there, our Lord came back to His home.”

श्रीसुबोधिनी: समक्षादाने हेतुः विश्वभावेनेति विश्वस्मिन्नेवानुभावो यस्य यत्रैव गमिष्यति तत्रैव सर्वाविर्भावे संभवति किमर्थमितो नयनम् सख्यमेव पुरस्कृतमिति सखा बहु न ददाति। गच्छामीत्युक्ते अभिनन्दितः गन्तव्यमिति। ततः स्वालयं गतः भगवान् पुनः पथि उदाकान्तमागत्य नन्दितः संतोषं प्रापितः ॥१३॥

मध्ये तस्य भार्याभयाच्चिन्ता जाता तामाह स चालब्ध्वेति।

SRI SUBODHINI: Our Lord's glory only has manifested itself, in the entire Universe, and due to this reason only, He is capable of “giving” everything to a devotee! Due to this, wherever the Lord goes, there is the possibility of attaining everything, as the Lord is the only one, who exists and functions everywhere (i.e. it is He, who has manifested as this universe, in endless forms and names). As such, there was no necessity for Sudaama to take anything from Dwaraka. Answering this, it is said, that our Lord had acknowledged and gave His blessings (only) to His friendship with Sudaama . Usually, a “friend” does not give much. Sudaama had told our Lord that he was returning to his home. Our Lord welcomed this idea and told ,“Very well. Please return to your

home". Later, Sudaama began to start his journey towards his home. Our Lord also, accompanied Sudaama, up to the water tank, and made Sudaama happy with this gesture. Later, our Lord came back to His home.

The Brahmin Sudaama thought, on the way, that his wife will be very unhappy (as he was returning empty-handed). This thought made him, anxious. This is being explained through the following verse.

स चालब्ध्वा धनं कृष्णान्न तु याचितवान्स्वयम् ।

स्वगृहान् व्रीडितोऽगच्छन्महदर्शननिर्वृतः ॥१४॥

VERSE 14 Meaning: " Our Lord Sri Krishna did not give Sudaama any wealth by Himself. Nor did the Brahmin beg our Lord for "wealth" either! Due to the "Darsan" of our Lord, filled up with great bliss, but with a sense of bashfulness, Sudaama came back to his home."

श्रीसुबोधिनी: स्वतो भगवता न दत्तमिति धनमलब्ध्वा स्वयं च न याचितवान् सख्युः सकाशात्। तत उभयथापि लज्जितः। स्वगृहानगच्छत्। महदर्शनेन निर्वृतः सुखित एव जातो न तु धनाभावेन दुःखितो जात इत्यर्थः ॥१४॥

ततस्तस्य मनोरथो यथा जातस्तमाह अहो ब्रह्मण्यदेवस्येति षड्भिः।

SRI SUBODHINI: Our Lord did not give him any "wealth" by Himself. As no wealth was given by His friend, neither did Sudaama ask for any wealth! In this way, feeling "bashful" on both the counts, Sudaama began to return to his house. Due to the "Daarsan" of our Lord, he got immersed in the ocean of our Lord's "Aananda" (bliss). This "Darsan" made him, so happy, that there was no "trace" of any sorrow or unhappiness, due to the fact that the Lord did not give him any wealth.

Later, how his inner desires were fulfilled, is being described through the following verse.

अहो ब्रह्मण्यदेवस्य दृष्टा ब्रह्मण्यता मया ।

यद्विरद्रतमो लक्ष्मीमाश्लिष्टो बिभ्रतोरसि ॥१५॥

VERSE 15 Meaning: “Oh! I have seen the “love for Brahmins” on the part of our Lord, who worships all the Brahmins! Our Lord wears, on His chest, Goddess Laxmi at all times! Such a Lord, met me, a very poor person, with His warm embrace!”

श्रीसुबोधिनी: धर्मिणा तु सिद्ध एवार्थः। धर्मैः कृत्वा सन्देह इति ब्रह्मण्यदेवोपि अवसरविशेषे ब्राह्मणस्य हितं करोति। अस्य तु अनवसरेपि तथाकरणादाश्चर्यम्। मयैव ब्रह्मण्यता दृष्टा तदाह यद्विरद्रतम इति। लक्ष्मीमुरसि बिभ्रता भगवता दरिद्रतमः द्रष्टुमप्ययोग्योहं आश्लिष्टः ॥१५॥

एतदेव विशदयति क्वाहं दरिद्र इति।

SRI SUBODHINI: When our Lord is there (Dharmi) everything is achieved. There is indeed a doubt, that qualities and righteous virtues (Dharma) may not, at all times, ensure the attainment of wealth. Our Lord, who worships the Brahmins, would also be conferring His benefits on the Brahmins on special occasions. As regards our Lord Sri Krishna, it is indeed, very wonderful, that despite there being no special occasion now, He worshipped and treated me well! I have now seen the “love for Brahmins” on the part of our Lord! See, I am a very poor person, and due to poverty, I am not even fit to be seen! Even then, the Lord, who wears Goddess Mahalaxmi, met me, through His embracing me.”

Sudaama now describes all this, in detail, as per the next verse.

पूजितो देवदेवेन विप्रदेवेन देववत् ॥१६॥

क्वाहं दरिद्रः पापीयान् क्व कृष्णः श्रीनिकेतनः ।

ब्रह्मबन्धुरिति स्माहं बाहुभ्यां परिरम्भितः ॥१६॥

VERSE 16 Meaning: "Where am I, a poor person and a sinner? And where is our supreme Lord, who is the dwelling place of Goddess Laxmi? Knowing me as a Brahmin, our Lord had embraced me!"

श्रीसुबोधिनीः अत एव पापीयान् दारिद्र्यव्याप्तदेहः दारिद्रेण वा अनुमितपापवान्। कुत्र वा भगवान् श्रीनिकेतनः। अतः सखित्वसंभावनापि नास्ति अतुल्यत्वात्। तर्हि कथमालिङ्गनं कृतवानित्यत आह ब्रह्मबन्धुरिति स्मेति प्रसिद्धे। ब्राह्मणो माननीय इति॥१६॥

स हि ब्रह्मणो भावः स्वयं विष्णुरिति तुल्यतया आलिङ्गनं सर्वभोगदानं च कृतवानित्याह निवासितः प्रियानुष्टे पर्यङ्क इति।

SRI SUBODHINI: "As I am a sinner, acute poverty has enveloped my body or it may be thought that, because of my poverty, I can be construed as a "sinner"! Where am I, a poor person and a sinner? Where is our Lord, in whom Goddess Laxmi dwells at all times? Due to both being completely and totally different from each other, there is not even the possibility of any friendship having been born between us! But, the Lord, in spite of this, embraced me! How did He do this? I am a Brahmin. This is well known. Perhaps the Lord thought that "Brahmins" deserve to be respected. Hence, due to this only, the Lord had embraced me!"

Sudaama, says, through the next verse, that "despite being the highest truth of being Brahman and Lord Vishnu, the Lord showed to me, equality, respect and embraced me also. He also gave me, every type of comfort and enjoyment, in His home!

निवासितः प्रियजुष्टे पर्यङ्के भ्रातरो यथा ।

महिष्या वीजितः श्रान्तो बालव्यजनहस्तया ॥१७॥

VERSE 17 Meaning: "The Lord was so compassionate and loving, that He made me sit on the bed, where the Lord sleeps with His beloved, like His relatives are made to sit! For the relief of my stress, created by my long journey, our Lord's queen "fanned" me, through her own hands, so that, I may enjoy a cool breeze!"

श्रीसुबोधिनी: स्वस्थाने स्वयमेव योग्यो भवति न त्वन्यस्तत्रोपवेशनीयस्तत्राह भ्रातरो यथेति। अनेनानौचित्यमेव परिहृतम्। उपचारास्तु कृता एवेत्याह महिष्या वीजित इति। अदृष्टार्थतां निवारयति श्रान्त इति। बालव्यजनहस्तयेति राजोपचारः ॥१७॥

ततो भगवतापि ब्राह्मण इति पूजित इत्याह शुश्रूषया परमयेति।

SRI SUBODHINI: It is appropriate for the Lord only to enjoy His "own" bed and other conveniences, and not of others or by others! Hence, the words used here are "like His own relatives". By saying like this, the "inappropriateness" in the conduct of our Lord is mitigated (i.e. the act of our Lord, making Sudaama sit on His bed). Sudaama was looked after and treated very well. The queen "fanned" him as "I was very tired and knowing this, with a view to relive me of my tiredness the queen "fanned" me by taking the fan, in her own hand! This sort of reception and service, is usually, reserved only for the kings!

Later, our Lord also worshipped Sudaama, knowing him to be a Brahmin. This is spoken, through the next verse.

शुश्रूषया परमया पादसंवाहनादिभिः ।

पूजितो देवदेवेन विप्रदेवेन देववत् ॥१८॥

VERSE 18 Meaning: "Our Lord, who is the Lord of all celestial deities, and for whom, "Brahmins" are the "gods" (Ishwara) (i.e. the Lord treats and worships "Brahmins" as His god) while performing the "best" of service to me, worshipped me, as though I was a celestial deity, through massaging my feet, and other personal service."

श्रीसुबोधिनी: पादसंवाहनमेवादिर्येषामिति ते उपचाराश्चतुःषष्टिः नृत्यगीताद्याः। ननु किमाधिक्यमेतावता तत्राह देवदेवेनेति। देवाः पूज्याः तेषामपि देवो भगवान् तेनापि पूजितश्चेत् किमवशिष्यते। ननु भगवान् हीनभावं किमित्य अवलम्बते तत्राह विप्रदेवेनेति। विप्रा एव देवा यस्येति। देववदित्यणुमात्रमपि स्वव्यापारस्तत्र निवारितः, स्नानादिकमपि भगवतैव कारितमिति ज्ञापितम् ॥१८॥

एवं भगवन्तं स्तुत्वा धनादानात् अन्यथावचनं प्राप्नोति तन्निराकरणार्थं हेत्वन्तरमेवात्र स्थापयति स्वर्गापवर्गयोरिति।

SRI SUBODHINI: "From the "massaging of feet", which the Lord performed and the entertainment of me, through dance performances and singing" (i.e. the 64 ways of according the best "reception" to an honoured guest)- Sudaama thought, as to why, the Lord did so much to please him? He answers this query, by telling that, "Our Lord is the Lord of all celestial deities. The celestial deities are worthy of worship. Our Lord is worthy of being worshipped by even these celestial deities. In this way, there will not be anyone else to be "worshipped" (i.e. our Lord is the "highest" one, who will be worshipped by everyone). Sudaama asks himself, "This being so, why did the Lord worship me, taking a "lower" attitude?" He answers this himself, by telling that "the Lord considers the "Brahmins", as His own "highest God", and that is why He performed my worship, as

though I am His highest god! He did not compromise, even a little, in this “highest worship”. Like in the “worship” of celestial deities, one gives bath and other comforts, through one’s own hand and the celestial deities, do not act or perform any of these tasks by themselves (like dressing up, eating a meal etc) when they are worshipped by a devotee! In the same way OUR LORD ALSO PERFORMED THE WORSHIP OF SUDAAMA, WITH HIS OWN HANDS!

In this way, Sudaama did the “praise” of our Lord. He told to himself, the reason for our Lord not giving him the “wealth” — as per the next verse.

स्वर्गापवर्गयोः पुंसां रसायां भुवि संपदाम् ।

सर्वासामपि सिद्धीनां मूलं तच्चरणार्चनम् ॥१९॥

VERSE 19 Meaning: “The service and worship of our Lord’s lotus like holy feet is the root cause for the 5 types of benefits of staying in heaven, liberation from the cycle of births and deaths, the joys of the Paatala world,, the “worldly” pleasures and joys (i.e. on the earth) and the “Siddhies” (attainment of 8 kinds of powers).”

श्रीसुबोधिनीः पञ्चधा हि फलं जगति प्रसिद्धं लोकत्रयसुखं, मोक्षः, अणिमादिसिद्ध्यश्चेति। तेषां एकमेव हरेः पादसेवनं कारणम्। पुंसां सर्वेषामेव न तु कस्यचिदपि देवान्तरोपासकस्य हेत्वन्तरमस्तीति। मूलं मुख्यकारणम् ॥१९॥

नन्विदानीं चरणसेवार्थं गतस्तदा कथं न दत्तवान् पूर्वं चरणसेवा न कृतेति चेदिदानीं चरणसेवा कृतेति तस्याः कारणतैव न स्यात्। तत्राह अधनोऽयं धनं प्राप्येति।

SRI SUBODHINI: In this world, three types of “results or benefits” are famous. (1) The joys and

comforts of the three worlds. (2) Liberation (Moksha) and (3) the 8 powers (becoming like an “atom” etc.). THE ROOT CAUSE FOR ATTAINING THESE IS THE DEVOTED LOVING SERVICE (SEVA) OF OUR LORD’S LOTUS FEET. All other “service” of human beings and other celestial deities, have different reasons and motives. But the “real” cause for all these “supernatural” benefits is the SERVICE OF OUR LORD SRI HARI.

If it is told that, “the service of our Lord’s holy feet is the cause”, then, Sudaama, having not done this “service” previously, had now come to perform this “service” to our Lord. In spite of this, our Lord did not give him an opportunity to perform this service. Is it then, that the “service” of our Lord’s holy feet, is no more a cause or reason for our Lord’s conferring of benefits? Answering this, Sudaama says, through the next verse.

अधनोऽयं धनं प्राप्य माद्यन्नुच्चैर्न मां स्मरेत् ।

इति कारुणिको नूनं धनं मे भूरि नाददत् ॥२०॥

VERSE 20 Meaning: “A poor person, will become “proud and egoistic” on attaining “wealth”! Then this proud person will “forget Me” – by thinking like this, the Lord, very rightly, did not give any wealth to me! Because THE LORD IS ALWAYS COMPASSIONATE! DUE TO THIS HE HAS SHOWN HIS COMPASSION TO ME, BY NOT GIVING ME WEALTH. IF HE HAD GIVEN ME WEALTH, THEN, I WOULD HAVE GOT “PRIDE AND EGO”, AND WOULD HAVE, CERTAINLY, FORGOTTEN OUR LORD!”

श्रीसुबोधिनी: धनेनावश्यं मदो भवेत् मदेन च विस्मृतामा मां सुतरामेव न स्मरेत्। ततः स्मरणाभावे सर्वनाशः। इति कारुणिको भगवान् मे भूरि धनं नाददत् अल्पं तु दत्त्वानिति सूचितम् ॥२०॥

उपसंहरन्नग्रिममाह इति तच्चिन्तयन्निति।

SRI SUBODHINI: "Pride" always follows "wealth". This "pride" makes a person forget one's own "Aatmic" nature, and of our Lord. Sudaama thought, "If I were blessed with wealth by our Lord, then the Lord must have realized, that, I will certainly "forget" Him, and by this "forgetting", "My devotee Sudaama will lose everything. Hence, the compassionate Lord did not give me any wealth at all. He gave me only very little". This is the trend of Sudaama's thought!

Through the next verse, this "topic" is being concluded.

इति तच्चिन्तयन्नन्तः प्राप्तो निजगृहान्तिकम् ।

सूर्यानलेन्दुसंकाशैर्विमानैः सर्वतो वृतम् ॥२१॥

VERSE 21 Meaning: "In this way, Sudaama thought and now reached near to his home. When he saw his house, he was surprised to see there instead, palaces, which looked as brilliant as the sun, fire and the full moon, on all the four sides!"

श्रीसुबोधिनी: तत्प्रमेयं चिन्तयन् निजगृहस्यान्तिकं प्राप्तः। अपूर्वं दृष्टवानित्याह सूर्यानलेन्दुसंकाशैरिति द्वाभ्याम्। उपरि परितो मध्ये च वर्णयति। सूर्यस्य दिवसेप्रकाशः, अग्नेः सन्ध्यायां, चन्द्रस्य च रात्रौ, विमानानि तु कालत्रयेऽपि शोभायुक्तानि। एतादृशैर्मनोभिलषितसुखावहैः सर्वतो व्याप्तम् ॥२१॥

ततः परितः शोभामाह विचित्रोपवनोद्यानैरिति।

SRI SUBODHINI: Sudaama was contemplating on our beloved Lord's "love" (as Prameya) and came near to his old house. But he could not see his old house as he now saw everything as new! What did he see in the

upper, middle and lower sides? The sun shines brilliantly during the day, the “burning” of fire is seen as “brilliant” during the night. But here, it looked, as though, that they will be “brilliant” at all the three times of the day! These palaces gave great joy to the mind and were seen on all the four sides.

Later, a description is done on the “beauty” of all the four sides — as per the next verse.

विचित्रोपवनोद्यानैः कूजदिद्वजकुलाकुलैः ।

प्रफुल्लकुमुदाम्भोजकल्हारोत्पलवारिभिः ॥२२॥

VERSE 22 Meaning: “Families of birds were making sweet chirping noises in the small forests of these palaces. There were fully blossomed Kumuda, Kalhara and Utpala flowers adding to the “beauty” of the lakes, which were seen.”

श्रीसुबोधिनीः उपवनं फलप्रधानं, उद्यानं पुष्पप्रधानम्। अवान्तरभेदरिग्रहार्थं बहुवचनम्। कूजदिद्वजानां कूजदिद्वहजानां कुलानि जातिविशेषाः तैराकुलानि। फलपुष्पसमृद्धिर्निरूपिता। तामसराजसभावान्त्रिरूप्य सात्त्विकान् भावानाह प्रफुल्लानि कुमुदानि येषु वारिषु तैः पुष्करिणीस्थैः सर्वतो वृतम्। कुमुदं रात्रिविकासि अव्यवस्थितं, अम्भोजकल्हारोत्पलानि दिनसन्ध्यारात्रिविकासयुक्तानि नियतानि ॥२२॥

मध्यं वर्णयति जुष्टं स्वलंकृतैः पुम्भिरिति।

SRI SUBODHINI: Where “fruits” are seen in plenty, that place is called as a “small forest” or “Upavana”. Where, flowers are seen as prominent, that place is called as “garden or park”. The “plural” sense is used for all these — just to emphasize the endless and numerous varieties of all these! The groups of birds (as many families) were seen making their chirpy sounds. The plentiful fruits and flowers are also referred to. In this

way, after explaining the “Tamasik and the Rajasik” natures, the “Satwik” nature of the place, is being described, that the small lakes were filled with water-lily flowers, which blossom at night. The lotus flower bloom at dawn, the Kalhara flowers bloom at the time of dusk, and the Utpala flowers blossom during the night. Sudaama saw all these flowers!

The “middle” portion of his house is being described through the following verse.

जुष्टं स्वलंकृतैः पुम्भिः स्त्रीभिश्च हरिणाक्षीभिः ।

किमिदं कस्य वा स्थानं कथं तदिदमित्यभूत् ॥२३॥

VERSE 23 Meaning: “Sudaama began to think, as to what is this new house? Especially when he saw well dressed men and doe-eyed ladies, adorning this most beautiful place! To whom does this place belong to? Is this the same place, where my house was situated before? If so, how has this become like this?”

श्रीसुबोधिनीः स्त्रीभिश्च हरिणाक्षीभिः परमसौन्दर्ययुक्ताभिः। एवंविधं गृहान्तिकस्थानं दृष्ट्वा गन्धर्वनगरादिशङ्कया अलौकिकं किञ्चित्संभावयति किमिदमिति। इदं परिदृश्यमानं गन्धर्वनगरमायावैभवादीनामन्यतरत् आहोस्विद् सत्यमेवेति। ततः स्थिरतां पदार्थानां दृष्ट्वा स्वस्यैव भ्रमात् स्थानान्तरागमनं संभवायति कस्य वा स्थानान्तरमिदमिति। ततोऽपि परितो भागान् दृष्ट्वा मदीयमेवैतत् स्थानमिति निश्चित्य तदतिहीनमस्मद्गृहं इदमेतादृशं कथमभूदिति चिन्तितवान् ॥२३॥

एवमाश्चर्याविष्ट एव तस्मिन् तन्निर्णयार्थं कौतुकान्तरमाह एवं मीमांसमानमिति।

SRI SUBODHINI: On seeing the “inside” of this house, filled with very beautiful doe-eyed ladies, he got immersed in this “supernatural Gandharva type city” in

his mind, and began to tell to himself. What is this? Whatever I am seeing, is it part of the manifestation of the "Māyik" power of the celestial Gandharvas? Is it indeed truthful and real? Later, seeing the "actuality" of all these objects, he began to say, "Have I come, due to "delusion", to a different place altogether? If so, to whom does this belong to?" Later, on seeing all the four sides, he got determined that "this place is indeed mine only. But my house was very old and ordinary. How did that place, become so very beautiful, as I am seeing now?!" In this way, Sudaama's thought process went on!

Thus, getting astonished and surprised, with a view to finally determine, through the next verse, his "amusing" reaction is being explained.

एवं मीमांसमानं तं नरा नार्योऽमरप्रभाः ।

प्रत्यगृह्णन् महाभागं गीतवाद्येन भूयसा ॥२४॥

VERSE 24 Meaning: "When Sudaama was thinking like this, with utter surprise, within a short time, ladies and gentlemen, having the "brilliance" of the celestial gods, singing and playing various musical instruments in a very loud way, came there, to receive this most "lucky and fortunate" Sudaama!"

श्रीसुबोधिनी: पूजितविचारवचनो मीमांसाशब्दः एवमुत्कृष्टार्थविचारकं पुरुषा नार्यश्च गीतवाद्येन भूयसा प्रत्यगृह्णन्। नन्वयं पिशाचसदृशः, गीतवाद्यादिकं कथं भजते योग्यत्वाभावादित्याशङ्क्याह महाभागमिति परमभाग्ययुक्तम्। तस्मिन् भगवत्स्वरूपदेवेन्द्रावेशो जातः। अतो योग्यरूप एव सन् नृत्यादिभिः पुरस्कृतो जात इत्यर्थः ॥२४॥

SRI SUBODHINI: The word "Mimaamsa" has been used to indicate, the utterance of such "words", which are "worshipful", and having the "highest auspicious"

families) were seen making their chirpy sounds. The plentiful fruits and flowers are also referred to. In this

meanings. These “words” are referred to the “highest holy thinking” of Sudaama. Now, he was, being received by ladies and gents, singing songs and playing musical instruments. Our Sri Mahaprabhuji has written here, “This Sudaama was looking like a ghost, and why was this reception given to him, through the singing of songs and playing of musical instruments? He did not “deserve” this type of reception”. This doubt is being removed, by our Shri Mahaprabhuji who points out, through the use of the words “very lucky and fortunate” (Mahaa Bhagaan) to denote that, despite being seen, in his “external” physical form as a “ghost”, Sudaama enjoyed the “highest luck”. He now had the “ingress of our Lord’s Divine nature and that of Indra, the Lord of celestial deities”. Hence, he “deserved” most, and that is why, he was now received, in such a “grand” way, through dances, music etc.

पतिमागतमाकर्ण्य पत्न्युद्धर्षाऽतिसंभ्रमात् ।

निश्चक्राम गृहात्तूर्ण रूपिणी श्रीरिवाल्यात् ॥२५॥

VERSE 25 Meaning: “On hearing about the arrival of her husband, Sudaama’s wife, became very happy and with intense fluster, like Goddess Laxmi Herself would set out of Her home, came very quickly to meet him from the house.”

श्रीसुबोधिनी: ततः पूर्वं तस्मिन्नेव स्थाने अमरावती प्रादुर्भूता, तस्यां च इन्द्रपत्न्याविर्भावः तेन परमसौन्दर्यं प्राप्तवती, ततो भगवता चिपिटभक्षणोत्तरक्षण एव तादृशीमवस्थां प्राप्ता, कदा पतिरायास्यतीति पतिमेव चिन्तयाना इदानीं पतिमागतमाकर्ण्य पत्नी तदेकनिष्ठा उद्धर्षोत्फुल्लनयना अतिसंभ्रनमात्सर्वाभरणभूषिता सर्वैश्वर्ययुक्ता तूर्णं गृहान्निश्चक्राम। निष्क्रामन्तीं तां स्थानं च वर्णयति रूपिणी श्रीः आल्यादिवेति। क्षीरसमुद्रात् कमलालयाद्वा रूपिणी श्रीः कृतावतारा लक्ष्मीः यथा निर्गच्छति ॥२५॥

SRI SUBODHINI: Later, even before the arrival of Sudaama's return, the entire city had become like the "heavens" (i.e. the "heaven" got manifested here, through the will and grace of our Lord). His wife got the "ingress" of the "queen of Indra" (Indrani), which made her look very beautiful. When our Lord had eaten one handful of rice flakes, on this very same moment, she had become like this! From that time onwards, she was anxiously waiting for her husband's return.

Now, that she heard the return of her husband, as she was chaste and loving to him, , becoming very happy, expressing her joy through her eyes, very quickly, she bedecked herself with all the ornaments, with all types of opulence and wealth, and came out of her house. She is now being described, along with her house. It looked as though, Goddess Mahalaxmi Herself, had taken the incarnation from the house of lotus flowers, in the ocean of milk and came out!

पतिव्रता पतिं दृष्ट्वा प्रेमोत्कण्ठाश्रुलोचना ।

मीलिताक्ष्यनमद्बुद्ध्या मनसा परिष्वजे ॥२६॥

VERSE 26 Meaning: "The chaste wife of Sudaama saw her husband and got lost for her words, due to swelling joy, and tears began to flow copiously from her eyes! She closed her eyes and prostrated to her husband, through her feelings (intellect) and embraced him, through her mind!"

श्रीसुबोधिनी: ततः पतिव्रता पतिं दृष्ट्वा मदर्थं भर्त्रा क्लेशः प्राप्त इति चिरात् दूरादागत इति प्रेमोत्कण्ठा सती अश्रुलोचना जाता। ततो लज्जावशादपशकुनभयाद्वा मीलिताक्षी जाता। ततो यथोचितपूजां कृतवतीत्याह बुद्ध्याऽनमदिति। विवेकवत्या बुद्ध्यैव भर्तृनमस्कारं कृतवती। मनसा चालिङ्गनमेतावदेव च कर्तव्यम् ॥२६॥

ततो ब्राह्मणः पत्नीं दृष्ट्वा विस्मितो जात इत्याह पत्नीं दृष्ट्वेति।

SRI SUBODHINI: The chaste wife of Sudaama, on seeing her husband began to think, that, "for my sake only, my husband has taken so much trouble and pain. He has come back, after many days for me only". With love and emotion, she lost her power of speech, for some time, with eyes filled up with tears of joy. Later, due to bashfulness or by treating the "tears in the eyes" as a "bad omen", she closed her eyes. Later she began to do worship of him, in an appropriate way. She, being full of "Viveka" (discrimination) prostrated to him, with her "intellect" (Buddhi), and embraced him, through her mind. At this particular time, she thought it right to do this much only.

Later, Sudaama, got greatly astonished on seeing his wife — as per the next verse.

पत्नीं दृष्ट्वा प्रस्फुरन्तीं देवीं वैमानिकीमिव।

दासीनां निष्ककण्ठीनां मध्ये भान्तीं स विस्मितः ॥२७॥

VERSE 27 Meaning: "Like the brilliant Divine Apsara (celestial lady) sitting on a celestial plane, - Sudaama saw his wife in this way, wearing golden necklaces, surrounded by her maids and resplendent! He now got greatly astonished!"

श्रीसुबोधिनीः पूर्वापेक्षया प्रकर्षेण स्फुरन्तीं देवीं देवतामिव वस्त्रलंकरणादिभिः पूजितां तस्यां तेजोविशेष भावादिकं दृष्ट्वा तामुत्प्रेक्षते वैमानिकीमिवेति। यथा विमानस्था अप्सरा भवति। ततोप्यतिशयमाह दासीनां निष्ककण्ठीनां मध्ये भान्तीमिति। दासीनां विशेषणं रसस्त्रीत्वाय। तासां मध्ये विभान्तीं शोभमानामेतादृशीं दृष्ट्वा, स ब्राह्मणो विस्मितः, भगवच्चरित्रमेतादृशमलौकिकमिति ॥२७॥

SRI SUBODHINI: Brighter and more beautiful than before, and bedecked and dressed like a celestial beauty, having special “brilliance” and demeanour — on seeing his wife, with all these qualities and attributes, Sudaama thought that this “beautiful lady” is equal to an “Apsara” (celestial damsel) seated on a celestial plane! In fact, he considered her as more “beautiful and special” than a “celestial damsel”, that, she was seen wearing golden necklaces, surrounded by many maids and totally looking very “brilliant”! Seeing her, in this way, made him get “wonder” and astonishment. He now realized that “all this” is the “supernatural” works/blessings of our Lord!

प्रीतः स्वयं तया युक्तः प्रविष्टो निजमन्दिरम् ।

मणिस्तम्भशतोपेतं महेन्द्रभवनं यथा ॥२८॥

VERSE 28 Meaning: “He entered, with great happiness, his house, along with his wife. This house was looking very brilliant, like the house of Indra, with numerous pillars made up of precious stones and pearls.”

श्रीसुबोधिनी: ततो भगवता कृपयैतद्वत्तमिति निश्चत्य प्रीतः सन् तया युक्तो निजमन्दिरं प्रविष्टः। तन्मन्दिरं वर्णयति मणिस्तम्भशतोपेतमिति। एकमेव भवनं मणिस्तम्भशतेनोपेतं यत्र पत्न्या सह स्थितिः एवं लोकोत्तरं तदित्युक्त्वा सामान्यतः परमोत्कर्षमाह महेन्द्रभवनं यथेति ॥२८॥

तत्रत्यान् पदार्थान् वर्णयति पयःफेनेति त्रिभिः।

SRI SUBODHINI: Later, he realized that “all these” were due to the blessings of our Lord Sri Krishna. Due to this, he became very cheerful and happy and entered his palatial mansion, with his wife. This mansion, was so very beautifully constructed, that, it had 100 pillars made of pearls and precious stones. In this way, this house was one of the very “best” in the world — like the house

of Indra in the celestial world. Thus, the glory of this house has been said, in an "ordinary" way!

Through the next 3 verses, the various objects inside the house, have been described.

पयः फेननिभाः शय्या दान्ता रुक्मपरिच्छदाः ।

पल्यङ्का हेमदण्डानि चामरव्यजनानि च ॥२९॥

VERSE 29 Meaning: "The mattresses were so white like pure milk; the beds were golden-bordered, supported by the tusk of elephants; fans with golden handles and several other comforts were there."

श्रीसुबोधिनीः शयनोपयोगीनि आसनोपयोगीनि गृहोपयोगीनि च वस्तूनि वर्ण्यन्ते पयःफेननिभाः शुभ्राः उत्तुङ्गाः शय्याः। दन्तनिर्मिताः पल्यङ्काः रुक्मपरिच्छदाः सुवर्णेन दन्ता मध्ये योजिताः। हेमदण्डानि चामरव्यजनानि चकारादन्यान्यपि शयनसाधनानि ॥२९॥

SRI SUBODHINI: Seats, where one could sit and other household items were made in gold. Like the white cream of pure milk, the mattresses were seen puffed up for added comfort! Neat linen, beds made up of elephant's tusks with golden borders on the sides and in the middle! Both hand and ceiling fans were seen with golden handles. The word "Cha" (and) has been used to denote all other comforts and conveniences for good "sleeping"!

आसनानि च हैमानि मृदूपस्तरणानि च ।

मुक्तादामविलम्बीनि वितानानि द्युमन्ति च ॥३०॥

VERSE 30 Meaning: "There were chairs made in gold, with very soft and tender cushions along with upper portions embellished with pearl garlands and precious stones."

श्रीसुबोधिनीः आसनान्युपवेशनस्थानानि, हैमानि सुवर्णमयानि मुदुपट्टसत्रद्धानि आस्तरणानि मृदुपट्टनिर्मितानि चकारादन्यानि सिंहासनोपयोगीनि। तदुपरि मुक्तादामविलम्बीनि चन्द्रातपानि, द्युमन्ति च विचित्राणि कान्तियुतानि ॥३०॥

गृहभित्तीर्वर्णयति अच्छस्फटिककुड्येष्विति।

SRI SUBODHINI: The "seats" were all made of gold. The cushions were made up of soft silks. The word "Cha" (and) denotes that, several types of seats were there, along with appropriate soft cushions. On the upper side of these seats, there were strings of pearls hung over them, which were of such a brilliant and illuminating nature.

Through the next verse, the "walls" of this house are being described.

अच्छस्फटिककुड्येषु महामारकतेषु च ।

रत्नप्रदीपा आभान्ति ललनारत्नसंयुताः ॥३१॥

VERSE 31 Meaning: "The walls were made of clear crystal glasses and emerald stones and lamps embedded in them were made of precious stones, shining brilliantly, and there were statues of female forms made up in precious stones."

श्रीसुबोधिनीः स्फटिकमया भित्तयः महामारकतमयाश्च तेषु सर्वत्र रत्नप्रदीपा आभान्ति। ललना स्त्रियो रत्नसंयुताः चित्रमया रत्नैर्विरचिताः सत्यः स्त्रिय एव वा ॥३१॥

एवं दृष्ट्वा ब्राह्मणस्य या बुद्धिस्तामाह तां विलोक्य ब्राह्मण इति।

SRI SUBODHINI: The walls were made up, in this house, of crystal glasses and emeralds. Everywhere, in these walls, lamps made up through precious stones were seen shining brilliantly. The "female forms" drawn on

these walls were very wonderful to look at. There were statues of female forms, made in precious stones placed at convenient spots. Or we may also understand that there were so many ladies inside the palace who were bedecked in ornaments and embellishments made of gold and precious stones, who were going about their tasks.

On seeing all this, whatever happened to the "intellect" of Sudaama, is being explained through the next verse.

तां विलोक्य ब्राह्मणस्तत्र समृद्धीः सर्वसंपदाम् ।

तर्कयामास निर्व्यग्रः स्वसमृद्धिमहैतुकीम् ॥३२॥

VERSE 32 Meaning: "On seeing all these various kinds of wealth and prosperity, Sudaama became alert and began to think, as to why he would have attained all this wealth without a proper reason?"

श्रीसुबोधिनीः किं सर्वं संपदां समृद्धीर्दृष्ट्वा तस्य हेतुं तर्कयामास।
निर्व्यग्रः सावधानः। ननु हेतुः प्रसिद्ध एव भवति किमिति चिन्तनं तत्राह
स्वसमृद्धिमहैतुकीमिति ॥३२॥

लोकावगतहेत्वाभावात् तत्र बहून् हेतून् उत्प्रेक्ष्य निराकरोति नूनं बतैतदिति।

SRI SUBODHINI: On seeing the variety of wealth and prosperity, Sudaama asked himself the question, as to how he has got this wealth? Becoming alert, he began to think about this. When the real "cause" is "well known" (i.e. our Lord's grace), what was the necessity to think about this? On this, he says that, "there is no reason in me, which would entitle me to get this wealth"!

As he knew clearly, that he himself doesn't deserve to get this wealth, through his own "luck or good deeds", he now reasons well, and determines the "actual" cause

for his wealth, as per the next verse, while ruling out all "unlikely" causes!

नूनं बतैतन्मम दुर्भगस्य शश्वदरिद्रस्य समृद्धिहेतुः ।

महाविभूतेरवलोकतोऽन्यो नैवोपपद्येत यदूत्तमस्य ॥३३॥

VERSE 33 Meaning: "Certainly the reason for my attaining this sort of wealth, especially when I am "unlucky and unfortunate" and also very poor, is only due to the gracious compassionate blessings and gaze of our Lord, who is full of glorious powers. No other reason is possible to achieve this!"

श्रीसुबोधिनीः भगवदिच्छा, अदृष्टं, कालो, ग्रहाः, भगवानेव वेति। तत्रान्ये बाधितविषया इति भगवानेव दृष्टः कारणमिति निर्णयमाह एतत्परिदृश्यमानं मम दुर्भगस्य कथम्। बतेति हर्षे। कदाचिद्भाग्योदयेन भवतीति चेत्तत्राह शश्वदरिद्रस्येति। सर्वदा दरिद्रोऽहं कथमेकदैव सुसमृद्धो जातः न ह्यकस्मादेवं भाग्यानि भवन्ति। अतो महाविभूतेर्भगवत एवावलोकनादूते अन्यो हेतुर्नैवोपपद्येत। लोकेष्वेवं श्रूयते। अकस्माल्लक्ष्म्या दृष्टो महासमृद्धो जात इति भगवांश्च महाविभूतिः महत्यो विभूतयो लक्ष्मी सदृश्यो यस्येति। अत्रोपपत्तिमप्याह यदूत्तमस्येति। यादवाः पूर्वमत्यप्रयोजकाः स्थिताः इदानीं भगवद्दृष्ट्या अतिसमृद्धाः दृष्टा उपपत्तिर्यदूत्तम इति ॥३३॥

ननु भगवांश्चेदद्यात् तर्हि कथं न वदेत् अतः संदेह इति चेत्तत्राह नन्वबुवाण इति।

SRI SUBODHINI: The reason for attaining this wealth is our Lord's will or my good luck, good influence of planets or our Lord only. But, except our Lord's grace and will, all other reasons cited can go wrong or can get obstructed. Hence, **OUR LORD IS THE ONLY CAUSE FOR ALL THIS WEALTH.** Determined like this, Sudaama says, as to "how can I ever hope to attain so much wealth, unfortunate and unlucky as I am?" The word "Bata" (how

come?) denotes "joy". If it is told that some do attain "wealth" through their luck, for this, Sudaama replies, that as to "where is my luck? I have been poor on a permanent basis, and at all times. No one meets "luck" in this way, so very accidentally!"

Hence, due to the compassionate gaze of our all-powerful and glorious Lord only, all this "wealth" has come. There is no other reason possible for this. In this world, it is said, that sometimes some persons have become very wealthy, due to the grace of Goddess Laxmi! In this way, when the gaze of one Goddess Laxmi can bless an individual with so much wealth, what will be the power of the grace and gaze of our Lord, who has with Him, powers and glory of countless Goddess Laxmis? Thus only through our Lord's gracious gaze, everything will happen. There is no doubt on this. **HENCE DUE TO OUR LORD'S GRACIOUS AND COMPASSIONATE GAZE (KRIPADRIŠHTI) ONLY, I HAVE ATTAINED THIS WEALTH AND PROSPERITY.** Sudaama now gives his reasoning for this, by telling that **OUR LORD IS THE BEST OF YADU CLAN.** By His taking birth in this clan, all the Yadavas, who were earlier leading very ordinary lives, have all attained, through the gracious gaze of our Lord, great wealth of a wonderful nature! Hence our Lord is the "best among the Yadu clan" (Yadoothama).

If the Lord had given this wealth, then why did he not tell Sudaama about this at Dwaraka? Hence, there is a doubt (as to whether this has been given by our Lord only). This doubt is removed, through the following verse.

नन्वब्रुवाणो दिशतेऽसमक्षं याचिष्णावे भूर्यपि भूरिभोजः ।
पर्जन्यवत्तत्स्वयमीक्षमाणो दाशार्हकाणामृषभः सखा मे ॥३४॥

VERSE 34 Meaning: “Sri Krishna, who is the “best” of the Daasarha clan is my friend. He is the universal enjoyer of everything; like the rain bearing clouds, on seeing the needs of the farmer, realizes, that water is required for agricultural use on the fields, themselves pour the rain, without being told or asked for! In the same way, this friend of mine (our Lord) has given everything, without telling about it, to the beggar (devotee), unasked.”

श्रीसुबोधिनी: नन्विति निश्चये। भगवानेव याचिष्णावे एतद्दिशते आदिशति प्रदर्शयति प्रयच्छति इत्यर्थः परमसमक्षं अब्रुवाणश्च इयं पयच्छामीति नोक्तवान्, स्वसमक्षं च न दत्तवान्। एतावान् परं विशेष इत्यर्थः। नन्वेतादृशं दातृस्वरूपं न क्वाप्युपलक्षितमिति चेत्तत्राह पर्जन्यवत्तत्स्वयमीक्षमाण इति। यथा पर्जन्यः कृषीवलानात्मैकशरणान् निदाघपीडितान् दृष्ट्वा कदाचिच्छयानेष्वेव तेषु तत्सस्यं सर्वमेवाप्याययति। एवं भगवानपि मां तथा विधमेवमाप्यायितवान् तद् भक्तानां स्वरूपं स्वयमेवेक्षमाणः। ननु तथापि यावदपेक्षितं तावदेव दद्यात्कथं बहु दत्तवानित्याशङ्क्याह भूर्यपीति। यतः स्वयं भूरिभोजः। ननु केचित्स्वयं भोक्तारोऽपि परस्मै न बहु प्रयच्छन्तीति चेत् तत्राह दाशार्हकाणामृषभ इति। दाशार्हका दाशार्हाः यादवविशेषाः ते सवेकसमृद्धिवाञ्छायुक्ताः तेषामधिपः स्वसेवकान् दाशार्हास्तथा कृतवानिति। ननु ते तस्य संबन्धिन इति चेत् तथाहमपीत्याह सखा म इति ॥३४॥

अन्यदपि भगवद्गुणं स्मृत्वा धीरोदात्तो भगवानेवैवं दातुं समर्थ इति निश्चिनोति किञ्चित्करोतीति।

SRI SUBODHINI: Certainly our Lord only gives to everyone who “asks” (begs). But He never gives by telling that “I am giving you”. Hence, “our Lord did not give me, directly (i.e. in my presence). In fact, this is the “speciality” of our Lord! If it is told, that no one has seen this “giving nature” of our Lord, as an answer, Sudaama replies that the Lord is comparable to the rain

bearing clouds. When the clouds see, that the farmers have no other way, other than the rain from the sky, and that they are all affected through the heat of summer, then, when these farmers are asleep and without telling them about this, the clouds rain so heavily, that all the farms get filled up with water! "In the same way, our Lord also has filled me fully. This divine gracious form of our Lord, through which He blesses His devotees has been seen by me". If Sudaama is told, that the Lord should have given him only "that much", which is required by Sudaama, but He has given him "much more" i.e. in plenty! How come? Sudaama replies to this statement, by telling that **OUR LORD IS THE UNIVERSAL ENJOYER (BHORIBOOJA) I.E. HE CONSUMES EVERY THING OFFERED TO HIM. IN VIEW OF THIS, HOW WILL THIS LORD, GIVE ONLY LITTLE AND IN SMALL AMOUNTS? HE IS NOT PLEASED BY GIVING SMALL LITTLE AMOUNTS OR THINGS.** In this world, we see many persons, although they enjoy everything, do not give much to others. But our Lord is different. He is the best among the Daasarha clan of the Yadavas. **HE ALWAYS DESIRES THAT HIS SERVANTS AND DEVOTEES SHOULD ENJOY ALL PLENTY AND PROSPERITY.** That is why, he has made His servants, the Yadavas, wealthy and prosperous. If it is told, that all these Yadavas are, after all, His relatives only, and that is why the Lord had given them so much wealth, to this Sudaama answers, "Yes indeed! I am also a "relative" to the Lord, as I am His friend!"

By remembering all other virtues and qualities of our Lord, like His nobility and generous nature, Sudaama says that our Lord is only capable of giving like this ie in plenty— as per the next verse.

किंचित्करोत्युर्वपि यत्स्वदत्तं

सुहृत्कृतं फलवपि भूरिकारी ।

मयोपनीतं पृथुकैकमुष्टिं

प्रत्यग्रहीत्प्रीतियुतो महात्मा ॥३५॥

VERSE 35 Meaning: "Our Lord Sri Krishna, even if He gives more, He regards it as only very little! But the "little" given by the devotee is considered by Him as "very big and huge"! The Lord took one handful of rice flakes brought by me, by His own hand and with great love! This, He did, as He is a great Mahaatma!"

श्रीसुबोधिनी: यो ह्यल्पं प्रयच्छति स लज्जया अनुक्त्वा प्रयच्छति। तथा प्रकृते अनुक्त्वा प्रयच्छन्नल्पत्वं ज्ञापयति, अतः स्वदत्तमुर्वपि किंचित्करोति। सुहृत्कृतमस्मन्नीतं तु तर्पयत्यङ्ग मां विश्वम्' इत्यादिवाक्यः फलवपि मुष्टिचतुष्टकमुपायनं भूरिकारी। तत्प्रकटीकरोति मयोपनीतमिति। भगवानिन्द्रादिभिरप्यानीतमेवममृतं न भक्षयति यथा पृथुकानामेकमुष्टिं भक्षितवान्। अतोऽमृतापेक्षयापि पृथुकानां मानदानत्वाद्भूरिकारित्वम्। तत्रापि प्रीतियुतः परमापेक्षितपदार्थं प्राप्त इव। स्वयं तु महात्मा कोटिब्रह्माण्डनायकः ॥३५॥

तस्मादेवं भक्तवत्सल कोऽपि नास्तीति तत्सम्बन्धा मम बहवो भवन्त्विति प्रार्थयते तस्यैव मे सौहृदसख्यमैत्रीति।

SRI SUBODHINI: He who gives "little", is usually "bashful" due to which, he always gives only, without "telling" about this "giving"! But our Lord, having given so much wealth, without telling a "word" about it, is only indicating the "little and small" nature of what He has given to Sudaama! "I had taken a very small amount of rice flakes as a "gift" for my friend, who is the Lord of the Universe. He told, on seeing this 4 handful rice flakes, "Oh friend! This gift is pleasing to Me and the

entire Universe!” He regarded this “small” gift as very big. Our Lord never “consumes” the gifts brought in plenty by Indra and other celestial deities, like the gift of “nectar” (Amrut) etc. in this way, as he took with gusto and love the rice flakes brought by me for our Lord! He took only one handful of rice flakes and through this, He gave more respect to these rice flakes than to the “nectar” brought as a gift by Indra and other celestial deities. Through this “respect and regard” given by our Lord, these rice flakes became the “biggest gift”. As the Lord took this gift with great love, this “gift” of mine has blessed me with so much benefits — all this is due to the fact, that our Lord is the greatest Mahaatma, being the Lord of crores of Universes!

Due to this reason, there is no other Lord who is the “lover of His devotees”. By telling like this, Sudaama now prays, “let my relationship of devotion to our Lord become more intense” — through the next verse.

तस्यैव मे सौहृदसख्यमैत्री-

दास्यं पुनर्जन्मनि जन्मनि स्यात् ।

महानुभावेन गुणालयेन

विषज्जतस्तत्पुरुषप्रसङ्गः ॥३६॥

VERSE 36 Meaning: “Let me live, life after life, with love for our Lord only; friendship with Him only with a friendly good heart! Let me be His friend and live as His servant for all times! Let me get attached to our Lord, whose experience is the most glorious one, and who is the dwelling house of all auspicious qualities! Let me attain the “companionship and association” of His great devotees. This is my prayer to our beloved Lord Sri Krishna.”

श्रीसुबोधिनी: प्राणिनो देहेन्द्रियप्राणान्तःकरणानि चतुर्विधानि भवन्ति। तत्र हृदयस्य संबन्धः सौहार्देन भवति सौहार्देनैव स्मरणम्। सख्यं प्राणस्य, स हि सर्वत्र जीवमुपयाति सखायमेवानुगच्छति। भगवांश्चेन्मित्राणानां सखा भवेत्तदा तमेवानुगच्छेयुरिति तात्पर्यम्। इन्द्रियाणां मैत्री तानि मित्रानुगुणमेव कुर्वन्ति। दास्यं देहस्य। एतच्चतुष्टयं मम पूर्वं स्थितमेव, अन्यथा भगवत्संबन्धः कथं भवेत्। पुनर्जन्मनि जन्मनि स्यादिति प्रार्थना। यत्र याञ्चाभावेऽपि समृद्धिमेतावतीं दत्तवांस्तत्र किं न दद्यादिति गृहे प्रविष्टो याचते। नन्वेकस्मिन् जन्मनि एकेन सह जातम्, जन्मान्तरे शिवेनान्येन वा प्रार्थयतां कोऽयं निर्बन्ध इति चेत् तत्राह महानुभावेन गुणालयेनेति। स हि महानुभावः तत्सेवकसेवकेष्वपि न संसारादिधर्मा भवन्तीति। किंच। गुणालयेन गुणानां स एव एक आलयः आकरः। ननु तत्र सख्यार्थं जन्मादिप्रार्थनायां तत्र विषयैः सह आसङ्गः स्यात्तदा अनर्थो भवेदित्याशङ्क्याह विषयजतस्तत्पुरुषप्रसङ्ग इति। तदा भगवद्भक्तैः सह सङ्गो भवतु तेनैवासङ्गदोषो निवर्तिष्यत इत्यर्थः ॥३६॥

ननु तस्मिन् जन्मनि धनराज्यादिसंपत्तौ न भगवद्भक्तैः सह सङ्गः न वा निस्तार इति चेत् तत्राह भक्ताय चित्रा इति।

SRI SUBODHINI: For a "being" (person) there are 4 things in the body viz. the body, the senses, the vital air (Prana) and the mind. The relationship of the "heart" happens through "deep friendship", through which only, there is the "remembrance" of the other! The "vital air" (Prana) gets related through the attitude of "friendship" (Sakhabhāva) and this "Prana" only goes near to the "Jeeva" (soul). Hence, the "vital air" (Prana) always goes behind only one's true and sincere friend. "Due to this, my "vital air" (Prana) only always follows our Lord ". This is the purport. The "senses" get related due to "friendship", and they act only due to this "friendship". The relationship of the "body" is with the attitude of being a "servant" (Daasabhava) i.e. when the body attains

this "attitude of being a servant" to our Lord, then only the relationship with the Lord will remain, and last on a permanent basis. "All these four factors are fully established, in the first instance, in my Lord, and if this was not so, how would have I got the "union" (Darsan) of our Lord? My prayer is that this should happen in all my lives. The Lord has given me "wealth" without being asked and what will he not be able to give me in the future?" In other words **OUR LORD WILL GIVE EVERYTHING TO HIS DEVOTEE ONCE HE IS ASKED AND PRAYED FOR!** Sudaama began to pray like this, after entering his house!

If it is told that, in the future lives, if the Lord were to bless him with wealth, kingdom and comforts, perhaps, it may not be possible to get the association of devotees (Bhakthas) of our Lord — this is being answered by Sudaama, through the following verse.

भक्ताय चित्रा भगवान् हि संपदो

राज्यं विभूतीर्न समर्धयत्यजः ।

अदीर्घबोधाय विचक्षणः स्वयं

पश्यन्निपातं धनिनां मदोद्भवम् ॥३७॥

VERSE 37 Meaning: "Due to the pride of wealth, the wealthy persons take birth in lower category births. On seeing this, our compassionate Lord does not give to His "ignorant devotees" great wealth, kingdom or powers. Instead He blesses them with only intense and strong devotion (Bhakthi). Due to the attainment of such wealth, I do not have this intense and strong devotion to our Lord. Hence, I am now praying to our Lord only for pure devotion to Him."

श्रीसुबोधिनीः भगवान् विचित्रा बुद्धिव्यामोहिकाः संपदः भक्ताय न समर्धयति। तथा राज्यं विभूतीरैश्वर्याणि च। तत्र हेतुः अज इतिस्वयं न जातः। अनेन षड्भावविकारा निराकृताः। अतः स्वार्थं सेवकानां समृद्धिं न करोतीत्यर्थः। तेषामेवार्थेकरिष्यतीति पक्षं दूषयति अदीर्घबोधायेति। यतः संपदादयः अदीर्घबोधाय भवन्ति। दीर्घबोधाभावाय नाशाय वा। अतो भक्तानां दीर्घबुद्धिर्न भविष्यतीति, जाता वा नाशं यास्यतीति न समर्धयति। नात्रान्यकथनापेक्षा यतः स्वयमेव विचक्षणः। कदाचिद्विस्मरणे का गतिरिति चेत्तत्राह पश्यन्निपातं धनिनां मदोद्भवमिति। धनिनां धनमदपातदर्शनमेव भगवत्स्मारकमित्यर्थः ॥३७॥

एवं भगवति सख्यादिकमेव निश्चित्य तत्परो भूत्वा त्यागार्थं विषयोपभोगं कृतवानित्याह इत्थं व्यवसितमिति।

SRI SUBODHINI: OUR LORD NEVER GIVES SUCH WEALTH TO HIS DEVOTEES, WHICH WOULD INFATUATE THEIR INTELLECT IN THIS WAY. HE NEVER GIVES WEALTH, KINGDOM POWERS ETC. WHICH WILL DESTROY THE DEVOTION OF THE DEVOTEE. The reason for this is, that our Lord is "AJA" i.e. He, who has no birth. In other words, our Lord does not have the 6 "blemishes" associated with those, who take a birth. Hence, our Lord does not increase the plenty and prosperity of His devotees for His sake. Perhaps the Lord may bless His devotees, with plenty and prosperity, for the sake of His devotees? And not for His own sake? This idea is also "negated" by telling, that our Lord does not bless His devotees also with plenty and prosperity, as "wealth" has a tendency to destroy the fullness of spiritual knowledge! Hence, having a lot of "wealth" will make the devotees lose their "far sight and intellect" i.e. their intellect will not attain true spiritual knowledge. Even if it attains this knowledge, then, it may lose the same again, as this sort of "knowledge" along with

“wealth” do not remain “stable and strong”. DUE TO THIS, THE LORD DOES NOT INCREASE THE WEALTH OF HIS DEVOTEES. OUR LORD WILL NEVER FORGET THIS FACTOR. WHY? Usually, the wealth of the rich makes them “proud”. Our Lord sees this clearly, and hence will never forget this. Our Lord always thinks of His own devotees’ spiritual glory and love for Him. He always remembers the “pointer” of, as to how the pride of wealth of the rich had made them fall from His grace.

In this way, after praying to our Lord, “Let My Lord be my friend forever”; having determined like this, Sudaama became devoted to our Lord only, and for the sake of “renunciation and detachment”, he began to use the various material objects gifted to him, by our Lord.

इत्थं व्यवसितो बुद्ध्या भक्तोऽतीव जनार्दने ।

विषयान् जायया त्यक्ष्यन् बुभुजेऽनतिलम्पटः ॥३८॥

VERSE 38 Meaning: “Sudaama, the most beloved devotee of our Lord, having determined like this, with his intellect, began to enjoy the bounty blessed by our Lord, by giving them up in stages, and without undue attachment to them, along with his wife.”

श्रीसुबोधिनी: एवं बुद्ध्या निश्चीय स्वयं च जनार्दने भक्तो भूत्वा जायया सह तदर्थमेव एतावज्जातमिति कियत्कालानन्तरं तान् विषयांश्च त्यक्षामीति अनतिलम्पटः किञ्चिल्लम्पटो भूत्वा अन्यथा रसो न भवतीति बुभुजे ॥३८॥

एवं तस्य चरित्रमुक्त्वा भगवतोऽयं ब्रह्मण्यत्वगुण उक्त इति ज्ञापयितुं स्तौति तस्य वै देवदेवस्येति।

SRI SUBODHINI: In this way, well determined in his intellect, Sudaama became an ardent devotee of our

Lord Janārdana, and he fixed his devotion in our Lord only. He now began to “show” attachment to his wife and led a happy life, as this “show” of attachment was necessary to please his wife. He had the thought in his mind that all this “wealth” was blessed by our Lord, due to his wife only! Hence, he decided to fulfil all her desires and later renounce, slowly, all attachment and enjoyment of them!

In this way, after describing this story of Sudaama, the virtue of our Lord’s devotion to the “Brahmins” has been told. With a view to “remind and reemphasize” this quality, a “praise” of our Lord is rendered, through the next verse.

तस्य वै देवदेवस्य हरेर्यज्ञपतेः प्रभोः ।

ब्राह्मणः प्रभवो दैवं न तेभ्यो विद्यते परम् ॥३९॥

VERSE 39 Meaning: “Our Lord Sri Krishna, who is the Lord of all celestial deities, the master and enjoyer of all sacrifices (Yagnas), redeemer of the sorrow of His devotees, the most glorious “Ishwara” (Bhagawan) of the Universe, considers the “Brahmins” only as His own “Lord” (Ishwara)! He obeys the “orders” of the Brahmins, Himself! He also worships them only! Hence, there is no one else greater than these “Brahmins” in the mind of our Lord.”

पूज्यो दुःखप्रहर्ता च कर्माध्यक्षः प्रभुस्तथा ।

चतुर्विधो महान् लोके तादृशोपि द्विजप्रियः ॥

KĀRIKA 1 (39) Meaning: “Our Lord Sri Krishna is the “most worshipful” in this Universe, the redeemer of the sorrow of His devotees, the presiding Lord of all “actions” done in this Universe and all-capable (omnipotent). In this way, in spite of being glorious and great

in these 4 ways, our Lord is very fond of the Brahmins. In other words, He considers and loves the Brahmins as most "special", and loves them above everything else."

श्रीसुबोधिनी: तदाह तस्य प्रसिद्धस्य। देवानामपि देवस्य। सर्वदुःखहर्तुः यज्ञभोक्तुर्नियन्तुः एतादृशस्यापि ब्राह्मणाः प्रभवः दैवं च। आज्ञां करोति पूजयति चेत्यर्थः। किंच। भगवतो विचारेण तेभ्यः किंचिदुत्तमं वर्तते। अनेन दाक्षिण्यात्तान्मानयतीति पक्षो निवारितः।

SRI SUBODHINI: In this verse, Sudaama has been hailed both as "Bhagawan" (the Lord) and also as "the friend" of our Lord (Bhagawan). To call Sudaama, as a "friend" was appropriate. But how come, he was also called as "Bhagawan" (the Lord). Our Shri Mahaprabhuji removes this doubt by telling that, into Sudaama, the ingress of our Lord Sri Krishna had taken place and hence, Sudaama was called as "Bhagawan" (the Lord) Himself (as there was no difference). The other meaning is clear — that he was a good friend of our Lord!

शुद्धास्त एव वक्तारो माहात्म्योक्तौ विचक्षणाः ।

निःस्पृहा ज्ञानसंयुक्ता मोक्षयोग्या हरिप्रियाः ॥३९(२)

KARIKA 39(2) Meaning: "The Devotee who is without any attachment, Full of "Jnana" (spiritual wisdom), is an adept in explaining the glory ("Mahaatmyam") of our Lord, he only is the True and "Pure" speaker, very dear to our Lord Sri Hari and deserves to attain liberation"

एवं ब्रह्मण्यत्वं गुणं स्थापयित्वा ततः सुदाम्नः किं जातमित्याकाङ्क्षायामाह एवं स विप्रो भगवानिति।

एवं स विप्रो भगवान् सुहृत्तदा

दृष्ट्वा स्वभक्तैरजितं पराजितम् ।

तद्व्यानवेगोद्ग्रथितात्मबन्धन-

स्तद्धाम लेभेऽचिरतः सतां गतिम् ॥४०॥

VERSE 40 Meaning: "In this way, our Lord's devotee Sudaama regards our Lord as "Unconquerable" (Ajita). Even then, our Lord voluntarily (ie on his own will and desire) gets "Conquered" by his Devotees and comes under their "Control"! Having understood like this Sudaama, through the force of his meditation on our Lord, cut away the "Bondages" on his "Aatma" and attained our Lord's holy abode, which is the highest "Goal" and "Refuge" for the noble "Mahaatmas" ie our Lord Himself, in a very short time"

श्रीसुबोधिनीः भगवदावेशात् भगवान्, भगवतः सुहृच्च। भगवत्सुहृद्वा। अजितं सर्वैरपि, भक्तैः पराजितं सर्वावश्योऽपि भक्तवश्य इति सर्वेश्वरे वशे जाते सर्वपुरुषार्थाः करस्थिता इति। तद्व्यानवेगोद्ग्रथितात्मबन्धन इति तस्य ध्यानवेगेनैव उद्ग्रथिता आत्मानः सर्व एव अविद्यादिबन्धाः यस्येति तथाविधौ भूत्वा भगवच्चिन्तनेनैव तद्धाम लेभे वैकुण्ठं प्राप्तवान्। ततः अचिरतः शीघ्रमेव सतां गतिं भगवन्तमपि, पश्चाच्च सायुज्यं प्राप्तवानित्यर्थः ॥४०॥

एवं सुदाम्न उद्धारमुक्त्वा तस्य पश्चादपि लोके कीर्तिर्भवत्विति एतदुपाख्यानस्य श्रवणफलमाह एतद्ब्रह्मण्यदेवस्येति।

SRI SUBODHINI: Though, no one can "conquer" our Lord and give Him "orders", our Lord, by Himself, gets "defeated" by His devotees and comes under the control of His devotees only! He never comes under the control of anyone else! When the Lord of this Universe, comes under the control of someone, then this person attains all the "goals" of one's life!

Due to the "force" of Sudaama's meditation, the "bondage" of ignorance was cut away fully, and due to

his incessant contemplation of our Lord Sri Hari, Sudaama attained the divine abode of Sri Vaikuntam of our Lord. Later, he attained, like the noble Mahatmas and devotees, the "union" with our Lord (Saayujyam) — i.e. He did not remain "separate" from our Lord!

In this way, after telling about the "redemption" of Sudaama, Sri Sukadeva says that, "Sudaama's fame will remain forever in this Universe". Hence, he speaks about the "result" (Phalam) which one will attain, on listening to his story — as per the next verse.

एतद्ब्रह्मण्यदेवस्य श्रुत्वा ब्रह्मण्यतां नरः ।

लब्धभावो भगवति कर्मबन्धाद्विमुच्यते ॥४१॥

VERSE 41 Meaning: "After listening to this glorious devotion to the Brahmins of our Lord Sri Krishna, a human being will attain pure devotion to our Lord and will be released from the "bondage" of his "actions" (Karma)."

श्रीसुबोधिनीः एतदित्यव्ययम्। इमां ब्रह्मण्यतां श्रुत्वा नरो भगवति लब्धभावो भवति नराणामैहिके दृढा दृष्टिरिति तद्भगवान् करोतीति भगवद्भावो दृढो भवति। ततः कर्मबन्धाद्विमुच्यते यत्रैतच्छ्रोतुरपि मोक्षः तत्र सुदाम्नो मोक्षे कः संदेहः। एव भुक्तिमुक्तिप्रदो भगवानेवेत्युक्तम्। अन्यदपि फलं भगवान्प्रयच्छतीति च। एवं निरुद्धानां फलदाता निरूपितः ॥४१॥

इति श्रीभागवतसुबोधिन्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभ-
दीक्षितविरचितायां दशमस्कन्धोत्तरार्धविवरणे एकाशीतितमोऽध्यायः
॥८१॥

SRI SUBODHINI: Through the word "through this" (Yetat), what is indicated is the "devotion of our Lord Sri Krishna to the Brahmins (Brahmanyata)". On listening to this, a person gets "devotion" (Bhakthi) to our Lord. It is OUR LORD WHO BLESSES A DEVOTEE WITH

A "DETERMINED" VISION OF HIS GLORY AND BHAKTHI. When this "devotion to our Lord" (BHAGAVADBHAVA) becomes strong and determined,, this devotion cuts away the bondage of Karma (actions) which binds the "Jeeva" to the "Samsāra" cycle of births and deaths, and releases him as "free".

What is the doubt for Sudaama attaining "liberation", when even the hearer of this "story" attains "liberation"? IN THIS WAY, OUR LORD ONLY CONFERS BOTH "HAPPINESS" AND "MOKSHA" – NO ONE ELSE! ALL OTHER BENEFITS ARE ALSO BLESSED BY OUR LORD ONLY.

In this way, a description is done that it is our Lord only, who blesses with the "results" (blessings) those devotees, who have attained NIRODHA (pure and total Bhakthi to our Lord) in Him.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 81th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्री भागवतं-दशमस्कन्धं - द्व्यशीतितमोध्यायं ॥

CHAPTER 82, CANTO 10,

SRI BHĀGAVATAM.

सात्त्विकप्रक्रियायां तु षड्भिः षड्भिस्त्रयं जगौ ।

प्रमेयसाधनफलं धर्मास्तत्र निरूपिताः ॥१॥

धर्मिणोऽत्र त्रयो वाच्यास्तत्राध्यायत्रयं मतम् ।

सात्त्विके तु प्रमेये हि धर्मी यादृग्विधो मतः ॥२॥

त्रयस्त्रिंशे तथाध्याये प्रथमं स निरूप्यते ।

सर्वाभीष्टः सर्वसाक्षी सर्वप्रियहितैषणः ॥३॥

तीर्थैकगम्यो ज्ञानात्मा गुरुर्मोक्षप्रदः परः ।

सात्त्विकानामेकमेव साधनं गुणवर्णनम् ॥४॥

KĀRIKAS 1 to 4 Meaning: "In the division of chapters dealing with the "Satwika" attitude (persons), the three aspects of "Dharma" (quality of our Lord) viz. the Lord as the ultimate goal of everyone (Prameya), the spiritual efforts (Saadhan) and "the result" (Phalam), have been described in 6 chapters each. Now, in three chapters, the same three aspects of our Lord himself (DHARMI) are being described.

In this chapter, our Lord's (Dharmi) nature of being the "goal of everyone" ("Prameya" for the "Satwik" persons) has been told. The Lord is "Dharmi" as He is the most beloved Lord for everyone, is the witness of everyone, the goal of everyone and the Lord, who confers benefits and welfare on everyone. Such a Lord is possible to be attained only in a holy place (Thirtham). The Lord is the symbol of total knowledge, the "giver of liberation", and the ultimate truth which is "beyond" (Param) everything. The only way to attain this beloved Lord is the "singing of His virtues".

सरसस्य श्रुतिश्चापि तदग्रे विनिरूपितम् ।

ततः फलात्मा स हरिः सर्वाभीष्टपूरकः ॥५॥

देशकालौ तथा चाङ्गं ततस्तत्रैव तत्त्रयम् ।

तामसा राजसाः प्रोक्ता राजसाश्चैव सात्त्विकाः ॥६॥

ततोऽध्याये प्रमेयेऽत्र सर्वे सात्त्विकतां गताः ।

प्रमेयमेतदेवात्र यदा सर्वेऽत्र सात्त्विकाः ॥७॥

तदा प्रमेयो भगवान्नान्यथेत्युच्यते स्फुटः ।

इदानीमध्यायत्रयेण भगवत्साक्षात्कारः। भगवदीयानां साधनं तेषां फलं च क्रमेण निरूप्यते। तत्र प्रथमं सात्त्विकानामपि सर्वोत्कृष्टानां ग्रहणादिकालविशिष्टे कुरुक्षेत्रादावेव भगवद्दर्शनं नान्यत्रेति निरूप्यते। तदर्थं कुरुक्षेत्रयात्राप्रसङ्गः। तीर्थमपि गृहं चेत्तदा न फलतीति मथुरातो द्वारकातश्च सर्वेषां गमनम्।

तत्र कालस्य प्राधान्यात्प्रथमं सूर्यग्रहणमाह अथैकदेति।

KĀRIKAS 5 to 7 ½ Meaning: "In the chapter, which succeeds this one, there will be the description of the story filled with "Rasa" (bliss) and the "form" (Roopa) of our Lord. Listening to and singing of this story is the most valuable spiritual "effort" (Saadhan).

After this, a description of our Lord Sri Hari, who is the "giver of results" (Phalaatma) of everyone and who

is loved by everyone, is being described. Due to this reason, there is the description, in this chapter, of the holy place, (due to the performance of the sacrifice (Yagna), the place is holy), of time ("Kaala" — as the "priests" are given charity, the "time" was considered as proper for giving charity) and the Divine "part" (Angha — the power of action was present there, in the form of this "sacrifice" (Yagna).)

Through this description of our Lord as "the goal of everyone" (Prameya), the "Tamasik" persons became "Rajasik" and they in turn became "Satwik". In this way, when everyone became "Satwik", then it became certain, that, this was the clear intention of our Lord, who is the "beloved Lord of everyone" (Prameya).

Now, in three chapters, the "actual Darsan" of our Lord is described (Bhagawat Sakshatkar). In the first instance, the "spiritual efforts" of those belonging to our Lord and their "results" are being described, successively. Even for the best of "Satwik" devotees, the "Darsan" of our Lord takes place only, during the holy time of eclipse and that too, in a holy place such as Kurukshetra. They do not get "Darsan" in any other place. This is what is being told.

Due to this reason only, in the first instance, the pilgrimage to Kurukshetra is being described. Mathura and Dwaraka are also considered as "holy places". Then why did they all go to Kurukshetra? Answering this, our Shri Mahaprabhuji says, that if a holy place becomes our own house, then it does not confer the "result" (Phalam) of a holy place. Hence, all of them gave up their houses at Dwaraka and Mathura, and came to Kurukshetra. The "time" was auspicious and hence, Sri Sukadeva is describing the "solar eclipse", through the following verse.

श्रीशुक उवाच—

अथैकदा द्वारकायां वसतो रामकृष्णयोः ।

सूर्योपरागः सुमहानासीत्कल्पक्षये यथा ॥१॥

VERSE 1 Meaning: “Shri Sukadeva said, “When our Lord Sri Krishna and Shri Balarama were in Dwaraka, at this time, one day, like in the time of final dissolution of the Universe, an extraordinary “solar eclipse” took place.”

श्रीसुबोधिनीः राहुग्रस्तदिवाकरान्नान्यो मुख्यः कालः स च कालः सर्वनाशक इति भगवति विद्यमाने कदाचिन्न भवेदित्याशङ्क्याह रामकृष्णयोर्द्वारकायामेव वसतोः यथा कल्पक्षये कल्पक्षयनिमित्तं तत्सूचकः सूर्योपरागः सर्वग्रासात्मको भवति। एवं भगवति विद्यमानेपि जातः भूभारहरणं सूचयिष्यति ॥१॥

ततः किमत आह तं ज्ञात्वेति।

SRI SUBODHINI: The “sun” is supposed to be “caught” by Rāhu (another planet) during this eclipse and this is not usually considered as “important” time. But this time was such, that it looked as though, that this “time” will destroy everything. It was possible that, this “destruction” will not happen, when our Lord was there at Dwaraka. But despite the presence of our Lord and Sri Balarama at Dwaraka, an extraordinary “solar eclipse” took place. It looked as though, the end of the Universe was indicated by this eclipse, with total destruction being portended. Why did this sort of eclipse take place, when our Lord was present? Answering this, it is said, that this “eclipse” indicated that, the burden on this earth has increased manifold, and this “burden” also will be destroyed.

What happened next? – as per the following verse.

तं ज्ञात्वा मनुजा राजन् पुरस्तादेव सर्वतः ।

स्यमन्तपञ्चकं क्षेत्रं ययुः श्रेयोविधित्सया ॥२॥

VERSE 2 Meaning: “Oh king! On realizing through the advice of the astrologers, that a solar eclipse will soon happen, even from the initial stage, all of them, desiring welfare and progress for everyone, went to Kurukshetra, from different places.”

श्रीसुबोधिनी: ज्योतिःशास्त्रप्रामाण्यात् पूर्वमेव माघे मासि ग्रहणं जायत इति श्रुत्वा स्यमन्तपञ्चकं क्षेत्रं कुरुणा निर्मितं देशानां मध्ये मुख्यम्। श्रेयोविधित्सया तत्र गत्वा श्रेयः संपादयिष्याम इति निश्चित्य तस्मिन् समागताः ॥२॥

ननु तत्रैव श्रेयः संपादनं कुत इति चेत्तत्राह निःक्षत्रियां महीं कुर्वन्निति।

SRI SUBODHINI: The science of astrology explains as to when this “eclipse” will take place, as this is the proof and evidence for such predictions. Having heard from astrologers, that in the month of “Maagha”, a solar eclipse will occur, treating the “Symanth Panchak” (which is one of the 5 holy places made by the king Kuru) Kurukshetra as the holy place, (going where, all of them will attain welfare and prosperity), they all went there.

How did they determine, that all auspicious welfare will be gained there only? The answer is given through the next verse.

निःक्षत्रियां महीं कुर्वन् रामः शस्त्रभृतां वरः ।

नृपाणां रुधिरौघेण यत्र चक्रे महाहृदान् ॥३॥

VERSE 3 Meaning: “Bhagawan Parasuraama, who was the “best” among the wielders of weapons, with a view to make this earth bereft of all members of the

warrior class, with the “blood” collected (from these killed warriors), had made big tanks, in Kurukshetra.”

श्रीसुबोधिनी: पूर्वं रामेण क्षत्रियाणां सर्वेषामेव नाशार्थं संकल्पः कृतः। ततः क्षत्रियाः सर्वान्मारयिष्यतीति निश्च्यत् क्व युद्धेन मृते मोक्षं प्राप्स्याम इति विचार्य ‘कुरुक्षेत्रसमा गङ्गा’ इति ‘धर्मक्षेत्रे’ इति कुरुणा महता कष्टेन तत् स्थानं तथाकृतमिति तत्रैव मोक्षो भविष्यतीति निश्च्यत् परशुराममारणसमये सर्व एव तत्र समागताः। ततो रामेण ते सर्वे हताः तेषां रुधिरौघेण नव ह्रदांश्चक्रे तान्येव तीर्थानि जातानि गङ्गातोऽप्यधिकानि। अनेन तस्योत्कर्षो निरूपितः। शस्त्रभृतां वर इति स्वधर्मनिष्ठया तस्य सम्यग्देशज्ञानं निरूपितम् ॥३॥

किञ्च। न केवलं क्षत्रियाणामेव तत्रोत्कर्षः संपादितः किंतु स्वस्यापीत्याह ईजे च भगवान् राम इति।

SRI SUBODHINI: In the olden days, Sri Parasuraama had taken an oath that, “I will destroy all members of the warrior class”. On hearing his “oath”, all these warriors thought, that Sri Parasuraama will definitely destroy all of them. Hence, they thought, as to where will they get “Moksha”, if they die in a battle? The King Kuru had made the most holy of all holy places at Kurukshetra. They all knew that if they die there, they will certainly attain Moksha (liberation). Why? Even for the holy Ganga river, it has been said, is equal to Kurukshetra!

Thus, when Sri Parasuraama decided to kill all the warrior princes, at this time, all of them came to Kurukshetra and were killed by Sri Parasuraama. He made 9 tanks from the “blood” of these warrior princes. These 9 tanks became more “holy” than the Ganga river. This is the reason for the preeminence of this place. Sri Parasuraama was the “best” among those, who wielded different types of weapons. He was fully established in

his resolve and "Dharma". Due to this, he knew, that by killing the "warriors" here, he will not get any sin. In this way, he had the full knowledge of this place.

By doing this "action", not only we could see the glory of these warrior princes, but also of Sri Parasuraama too — as per the following verse.

ईजे च भगवान् रामो यत्रास्पृष्टोऽपि कर्मणा ।

लोकं संग्राहयन्नीशो यथान्योऽघापनुत्तये ॥४॥

VERSE 4 Meaning: "The aspect of "sin" did not even "touch" Lord Sri Parasuraama, due to this mass killing! Even then, the Lord, with a view to educate the world, like an ordinary human being, conducted a "sacrifice", with a view to expiate His "sins".

श्रीसुबोधिनीः प्रायश्चित्तार्थं यज्ञांश्च तत्रैव कृतवान् प्रायश्चित्तं तु पापसंबन्धे भवति तथा च तस्मिन् क्षेत्रे पापमप्युत्पद्यत इति शङ्काव्युदासार्थमाह यत्रास्पृष्टोऽपि कर्मणेति। यद्यपि भगवत्त्वेनापि न कर्मसंबन्धस्तथापि तत्र देशमाहात्म्यादेव न कर्मसंबन्ध इति ज्ञापयितुं यत्रेत्युक्तम्। अन्यथा चकारादपि पूर्वस्थानमायाति। तर्हि यागस्य किं प्रयोजनमित्याशङ्क्याह लोकं संग्राहयन्निति। ननु किमित्यवं मन्यते तत्राह ईश इति। ननु ईशस्य यज्ञाधिकार एव नास्ति कथं कृतवानिति चेत्तत्राह यथान्य इति। फलार्थतां वारयति अघापनुत्तय इति पापक्षयार्थम् ॥४॥

एवं देशकालयोर्माहात्म्यमुक्त्वा तत्र सर्वासां प्रजानां समागमनमाह महत्यां तीर्थयात्रायामिति।

SRI SUBODHINI: Sri Parasuraama, with a view to expiate the "sins" arising out of this mass killing, performed a "sacrifice", in this place only. "Expiation" is done, when there is any "sin" attached to any actions done. If there is the connection of "sin" with a place, then, this particular place also will be "sinful"! Does this

mean, that Kurukshetra was a “sinful” place? Removing this doubt, it is said, that “no sin got attached to Sri Parasuraama due to this killing”. Even then, he performed this “sacrifice”.

Sri Parasuraama was Himself “Bhagawan” – the Lord of the Universe, and due to this, no “sin” can attach to Him. Due to the glory of this place Kurukshetra also, no sin can touch Him. Even then, why did He perform this “sacrifice”? Answering this, it is said that, He did this sacrifice, with a view to confer “welfare to the world” – to instruct the world, as to the “order” and to “educate”. Why did He give this type of instruction? On this, it is said that, He was the Lord of this Universe. It was His duty to give instructions. Due to this, He performed this “sacrifice”. If He still was the Lord of the Universe, as He did not have the “authority” to perform this “sacrifice”, why did He do this? On this, it is said, that like all others do, with a view to set an example to others and to protect the “worldly order” (Loka Maryaada), the Lord Sri Parasuraama did this sacrifice purely to “educate” this world. He did not perform this “sacrifice” with a view to attain it’s results viz. attainment of heaven etc. He performed this sacrifice, so that the world also will follow His example, for the sake of expiation of one’s sins.

After describing the glory of the place, time and glory of the pilgrimage, the “coming” of everyone is told, through the next verse.

महत्यां तीर्थयात्रायां तत्रागन्भारतीः प्रजाः ।

वृष्णयश्च तथाऽक्रूरवसुदेवाहुकादयः ॥५॥

VERSE 5 Meaning: In this holy confluence and pilgrimage, all people from the entire Bharatavarsha had

assembled. Akrura, Vasudeva, Aahuka and other Yadavas also had come."

श्रीसुबोधिनी: एतादृशे निमित्ते तीर्थयात्रा महती भवती। महत्त्वं सर्वेषां गमनात्फलाधिक्याच्च। अत एव भारतीः भारतवर्षोद्भवाः प्रजाः सर्वा एव तत्रागमन्। तत्र महतां नामानि संक्षेपेणाह वृष्णयश्चेति। आदौ वृष्णयः समागताः तत्रापि मुख्या एव समागता इति वक्तुं अक्रूरवसुदेवाहुकादय इति सात्त्विका महान्तो राजानश्चोक्ताः ॥५॥

तेषामन्यत्र गमनं वारयितुमाह ययुस्ते भारतं क्षेत्रमिति।

SRI SUBODHINI: When such a good time like a "solar eclipse" comes, which enjoins everyone to go to a place of pilgrimage, then a huge pilgrimage-concourse takes place, as there is glory and greatness in such a huge concourse! It is said, that, even usually, people use to visit this place even otherwise, from all places. As much "benefit" will accrue on such a "special" occasion, everyone, who was born in Bhatatavarsha, it is said, had come to Kurukshetra at this time.

The most prominent persons among them are named in this verse. All the Yadavas came and the important names of Akrura, Vasudeva and Aahuka are mentioned. All these were great "Satwika" persons who came along with other kings also.

That they did not go to any other place is spoken through the next verse — that all of them came to this "Bharatakshetra" (Kurukshetra) only.

ययुस्ते भारतं क्षेत्रं स्वमघं क्षपयिष्णवः ।

गदप्रद्युम्नसाम्बाश्च सुचन्द्रशुकसारणैः ॥६॥

VERSE 6 Meaning: "For the sake of removing their sins, Suchandra, Suka and Saarana, accompanied by

Gada, Pradhyumna and Saamba also came over to Kurukshetra."

श्रीसुबोधिनी: भरतवंशोद्भवेन निर्मितं क्षेत्रं वृष्णीनां सर्वश्रेयांसि गृह एवेति भगवदवज्ञालक्षणं पापं संभवतीति तस्यान्यत्र निष्कृतिमलभमानाः स्वमसाधारणमघं क्षपयिष्णावः तत्रागता इत्युक्तम्। त्रिविधा एव समागता इति शङ्खाव्युदासार्थं अन्यानपि गणयति गदप्रद्युम्नसाम्बाश्चेति ॥६॥

सर्वेषामेवागमने द्वारकायां कः स्थित इत्याकाङ्क्षायामाह आस्तेऽनिरुद्धो रक्षायामिति।

SRI SUBODHINI: This holy place was made by Kuru, a scion of the "Bharata" family. Here only one can remove one's "sins". If the Yadavas were to regard, that staying in their houses only will confer all the auspicious welfare on themselves, then, they will incur the sin of "ignoring" of our Lord, and this "sin" can never be removed, by going to any other place! Hence, they came there, desirous of removing their extraordinary "sins". With a view to remove the doubt, as to whether only three types of persons came there, reference is made to the coming of Gada, Pradhyumna and Saamba also.

If everyone had come over here, who had stayed back at Dwaraka? This is being answered through the next verse.

आस्तेऽनिरुद्धो रक्षायां कृतवर्मा च यूथपः ।

ते रथैर्देवधिष्यन्नाभैर्हयैश्च तरलप्लवैः ॥७॥

VERSE 7 Meaning: "For the protection of Dwaraka, Aniruddha and the commander Kritavarma stayed back. The Yadavas had gone to Kurukshetra. How did they go? They went there in chariots, which were shining like the planes of the celestial deities, driven by dynamic horses resembling the waves of the ocean."

श्रीसुबोधिनी: अनिरुद्धो योगपतिरिति योगाभ्यासपरस्याप्यनागमनमुक्तम्। कृतवर्मा च यूथप इति। तस्य सेनापतिरित्यर्थः। योऽपि तस्योत्तरसाधकः सोऽपि नागच्छेदिति यद्यपीयं यात्रा सर्वसाधारणा तथापि भगवच्चरित्रस्य प्रकरणात् मुख्यतया यादवा वर्ण्यन्ते। ये समागतास्ते किं यात्रानियमेन आहोस्विच्छोभयेति संदेहे निरूपयति ते रथैर्देवधिष्याभैरिति। कृत्वा कार्पटिकं वेषम्' इति नियमः यात्रायां देशमात्रप्राधान्ये स नियमः, कालप्राधान्ये तु न नियम इति। चतुरङ्गसेनया महत्या सहितास्ते व्यरोचन्तेति रक्षा शोभाविषयश्च निरूप्यते। रथादयो वाहनरूपा इति केचित्। देवधिष्यानि विमानानि। जगन्नाथादिदेवस्थानयात्रानिमित्तदेवासनरथसदृशा वा नानालंकरणोपेताः तैर्व्यरोचन्तेत्यग्निमेण संबन्धः। ते गदादयः सर्व एव वा लोकाः तथा हया अपि तरलवत्तरङ्गवत् प्लवः प्लवनं गतिर्येषाम्। हयानां गतिरेव गुणः ॥७॥

SRI SUBODHINI: Aniruddha is the Lord of the Yogas; Hence, as He was an adept in Yoga, He did not go to Kurukshetra. The commander of Dwaraka also did not come, as he was responsible for protecting Dwaraka. As this is part of our Lord's story, this is being told. More importantly, the description of the Yadavas is being done. They all came observing all the rules of travel or did they come only for adding beauty of the group? Removing all these doubts, it is said here, that they all came in resplendent chariots, resembling the planes of the celestial deities. Usually one is expected to wear the clothes of a "mendicant" (Sadhu), when one goes on a pilgrimage. In fact, this is the rule, when the importance is given to the "place" (which is holy) e.g. going to take a dip in the Ganges river etc., then, the pilgrim is expected to observe certain rules. But this is not applicable, when the important factor is "time" (Kaala) and not "place" (Thirtha). Thus, there was no necessity for them to observe any specific rule to visit Kurukshetra at the time of the "solar eclipse". Moreover, one need not

wear the clothes of a "Sadhu", if he were to participate or go to a festival in a holy place. The Yadavas now came with great pomp, accompanied by the four-fold army, and also for safety and protection. The chariots are now compared to the planes of the celestial deities, or it resembled the "chariots" of the holy places like Jaganath Puri (as they were used to go to this holy place also). All the chariots were fully ornamented and furbished with several type of embellishments. The horses were also like the fast moving waves. The attribute of the horses is their "ability to run or move" (Gati).

गजैर्नदद्भिरभ्राभैर्नृभिर्विद्याधरद्युभिः ।

व्यरोचन्त महातेजाः पथि काञ्चनमालिनः ॥८॥

VERSE 8 Meaning: "The Yadavas were seen as most brilliant, on the way to Kurukshetra, as their elephants were roaring like the shattering clouds; magnificent like the celestial Vidhyadaras, and other brilliant warriors and wearing golden garlands."

श्रीसुबोधिनी: गजाश्च नदन्तः, अभ्राभाः अत्युच्चाः, नादनान्तस्तोषो मत्तता वा निरूप्यते। नृभिः पदातिभिः दोलावाहकैर्वा, तेषां कान्तिविद्याधरसदृशी। ते हि नानाविद्यया नानारूपा भवन्ति अलंकृताश्च। प्रतिक्षणमन्यथान्यथारूपमिति ज्ञापयितुं विद्याधरकान्तितुल्यता। स्वयमपि महातेजा महत्तेजो येषामिति समासान्तोऽत्र टच्। तेन टिलोपान्महातेज इत्यकारान्तो भवति। अनेन सहजोत्कर्षस्तेषामुक्तः। आगन्तुकमाह पथि काञ्चनमालिन इति। अनेन सर्वदेशस्वास्थ्यं सर्वनिर्मलचित्तता च निरूपिता। अन्यथा साभरण निर्भयाश्च सर्वे सर्वतो नागच्छेयुः ॥८॥

दिव्यस्त्रगवस्त्रसंवाहा इति।

SRI SUBODHINI: The elephants were seen "roaring" like the thundering clouds! They were thus expressing their inner satisfaction and/or their "intoxi-

cated" state! The footmen had the "brilliance" of the Vidhyadaras (celestial beings), and also those, who were carrying "Dolies" occupied by important persons and ladies. All of them were exhibiting their proficiency through several achievements. They were all fully dressed up and ornamented. Every other second, these persons showed themselves in different new forms! — That is why, it is said here, that they showed the "brilliance" of the nature of Vidhyadaras. They were, by themselves of "great brilliance" (Mahaa Tejaswi)! Those who came along were beautifully dressed and "ornamented". They were also seen wearing "golden" garlands. They did not take off these garlands, on the way, as the entire country was peaceful and everyone had a pure mind and on the way, there was no fear of dacoits looting them! Hence, they were fearless.

Further description is done through the next verse.

दिव्यस्त्रग्वस्त्रसंवाहाः कलत्रै खेचरा इव ।

तत्र स्नात्वा महाभागा उपोष्य सुसमाहिताः ॥९॥

VERSE 9 Meaning: "All these persons were looking very "brilliant", having worn divine dresses, garlands and armours, accompanied by their wives — thus, they were seen as equal to the resplendent celestial deities! These very fortunate and lucky persons, fasted and after taking their "holy" bath gave up the "blemish" of their "material" actions, and attachment to pleasures."

श्रीसुबोधिनी: दिव्यान्यलौकिकानि लोके आश्चर्यकराणि वस्त्रादीनि संवाहा अश्वाः, सन्नाहा वा कवचादयः। सर्व एव सस्त्रीकाः प्रवृत्तौ सहितानामेवाधिकार इति, महत्त्वख्यापकं वा। स्त्रीणां बाहुल्यं शोभातिशयं च ज्ञापयितुं दृष्टान्तः खेचरा इवेति। एवं सर्वेषामागमनमुक्त्वा अमावास्यायां ग्रहणदिवस एव यावतामागमनं संभवति तानुक्त्वा पश्चात्तीर्थस्नानादिकं

कृतवन्त इत्याह तत्र स्नात्वेति। महाभागा इत्यनेन तीर्थप्राप्तिभाग्यं दानाद्यर्थं च निरूप्यते। ततो ग्रस्तास्तमयः सूर्य इति तस्मिन् दिवसे सर्वेषामुपवासः न तु तीर्थप्राप्तिनिमित्तः कुरुक्षेत्रे तन्निषेधात्। सुसमाहिता इति सर्वभोगनिवृत्तिः क्रोधादिसर्वदोषनिवृत्तिश्च। ॥९॥

SRI SUBODHINI: The word “Divine” is used to indicate the “supernatural” and the “wonderful” nature of clothes, horses and armour! They were all accompanied by their wives as all “holy” actions (rituals) can be done only along with one’s wife! Or they took their wives along with a view to attain glory, in the eyes of the onlookers. Here, specific reference is made to the importance of these ladies, by telling “like the Siddhas and Vidhyadaras move about, with their wives in the sky” – to denote the illuminated “beauty” of the situation!

In this way, after telling about everyone’s “coming”, on the new moon eclipse day, it is said here, that all of them, who had come, took the “holy dip”. These persons, who came there on this eclipse day, and after taking “bath” gave “charity” are referred to here, in this verse, as “Maha Bhaga” (very lucky and fortunate). They “fasted” fully on this day. Later they did not continue this “fasting” as “fasting” is prohibited at Kurukshetra (i.e. they fasted only because, it was the solar eclipse time). They gave up all sorts of material enjoyments, and also shed their propensity to get anger and other negative emotions! i.e. they were very disciplined!

ब्राह्मणेभ्यो ददुर्धेनूर्वासःसंग्रुक्ममालिनीः ।

रामहृदेषु विधिवत्पुनराप्लुत्य वृष्णयः ॥१०॥

VERSE 10 Meaning: “Later, at the proper time of the solar eclipse, considerable “charity” was given to the

Brahmins, by way of clothes, flower and golden-garlands”, “ornamented cows”; and the Yadavas took bath in the tanks made by Lord Sri Parasuraama at Kurukshetra, as per rules and tradition.”

श्रीसुबोधिनी: ततो ग्रहणसमये ब्राह्मणेभ्यो ददुर्धेनूः वासांसि स्रजश्च रुक्ममालाश्च यासु सर्वालंकरणोपेता दत्ता इत्यर्थः। तत्र मुख्यमेकं सरः अन्ये च हृदा नव। ते रामहृदाः ‘शोणितौघान् हृदान्नव’ इति वाक्यात्ततो रामहृदेष्वपि विधिवत्फलसाधकत्वात् स्नानं कृतवन्तः ॥१०॥

SRI SUBODHINI: At the auspicious time of the eclipse, “charity” was done to the Brahmins, in the form of flower garlands, clothes and cows “ornamented” with golden garlands. There is one important tank along with 9 smaller tanks, which are known as the “Sri Parasuraama tanks”. These 9 tanks confer “immense benefits”. Hence, all of them, took their traditional baths, as per the rituals.

ददुः स्वर्णं द्विजाग्रयेभ्य कृष्णे नो भक्तिरस्त्विति ।

स्वयं च तदनुज्ञाता वृष्णायः कृष्णदेवताः ॥११॥

VERSE 11 Meaning: “Let us all be blessed with intense and true Bhakthi to our Lord Sri Krishna” – the Yadavas, with this prayer, gave “gold” in charity to the Brahmins – as our Lord Sri Krishna was their beloved Ishwara – Bhagawan. These Yadavas, on getting the approval of the Brahmins, began to eat their “food”, and our Lord Sri Krishna also partook His meals! (This verse is connected with the following verse (12).)

श्रीसुबोधिनी: तत्रापि स्वर्णं ददुः स्नानपूर्त्यर्थम्, दानाभावे स्नानं विकलं स्यात्। कामनामाह कृष्णे नो भक्तिरस्त्विति। तीर्थसुवर्णदानयोरुभयोरपि सार्वकामिकत्वत्वात्। एतत्स्नानं द्वितीयदिवस एवेति केचित्। पुनः पदाद्द्वितीयदिवसेऽपि दानं च। ततो ब्राह्मणानुज्ञया कृष्ण एव देवता येषाम् ॥११॥

SRI SUBODHINI: For the purpose of making this “holy bath” getting fructified (successful), they gave “gold” in charity, to the noble and “best” of Brahmins. If this charity to the Brahmins is not done after this holy bath, then the true “spiritual” result of this “holy dip” will not be gained! The desire, which the Yadavas had kept in their mind is being told. **THEY HAD ALL DESIRED, THAT AS A RESULT OF THIS “HOLY BATH”, THEY SHOULD BE BLESSED WITH PURE, INTENSE AND TOTAL BHAKTHI TO OUR LORD SRI KRISHNA!** It is said, that coming to this holy place, and giving gold in charity to the worthy Brahmins fulfils all the desires in one’s mind. Due to this, **THE DESIRE TO ATTAIN TOTAL DEVOTION TO OUR LORD, IN THE MINDS OF THE YADAVAS, GOT FULFILLED NOW.**

Some people say, that this “holy bath” was taken on the second day. But the word “again” (Punaha) used in the verse no.10 denotes that, the Yadavas took bath on the second day also and gave gold, in charity too! The Yadavas, who regarded our Lord Sri Krishna as their “Lord” (Ishwara — Devata), on getting the approval of the Brahmins, worshipped our Lord Sri Krishna and took their food, after the Lord had taken His “food”. This “aspect” is related to the following verse.

भुक्तवोपविविशुः कामं स्निग्धच्छायाङ्घ्रिपाङ्घ्रिषु ।

तत्रागतांस्ते ददृशुः सुहृत्संबन्धिनोऽपरान् ॥१२॥

VERSE 12 Meaning: “The Yadavas, who regarded our Lord Sri Krishna only, as their beloved chosen personal deity (Ishtadeva), got the approval of the Brahmins and had their food. They sat under the cool shadows

of the trees, as per their desire. There, they saw their friends, relatives and others, who had come to attend this concourse.”

श्रीसुबोधिनी: तत्र तीर्थे कृष्णं पूजयित्वा भोजनार्थमुपविष्टे भुक्ते वा भगवति भगवता वानुज्ञाताः स्निग्धच्छायाप्रयुक्तेष्वङ्घ्रिपेषु भुक्त्वा समुपविशुः। एतावत्पर्यन्तं तीथवैयग्र्याल्लोकदर्शनार्थं नावकाशः। ततो यादवाः स्वयमन्यत्रागतैव भगवांस्तत्र वर्तत इति तत्रैव समागतान् सर्वान् ददृशुरित्याह तत्रागतांस्ते ददृशुरिति। सुहृदो मित्राणि संबन्धिनः अपरानुदासीनाश्च भगवद्दर्शनार्थमागतान्, नृपानिति वा ॥१२॥

नानादेशस्थास्ते इति देशभेदान्निरूपयति मस्येति।

SRI SUBODHINI: After performing the worship of our Lord Sri Krishna, they got ready to have their food. After our Lord partook His food, they got the approval of our Lord, and later partook their meals. Then, they sat down under the cool shadows of the trees. Up to now, they had no time to see, as to who else had come to this “holy place”, as they were busy, themselves, in attending to the various rituals and observances. Then, the Yadavas went to another place, as our Lord was stationed there. How can they go away leaving our Lord alone? Here, only, they saw all the persons, who had come to this holy place and a description of those, who had come there, is being done. They saw their friends and relatives (with whom ties through marriages are there) and all other relatives, persons, with whom they had no acquaintance (i.e. those who had come to visit this holy place). They saw all the other kings also.

All those, whom, they saw were from various territories/places and through the 2 verses, their description is given.

मत्स्योशीनरकौसल्यविदर्भकुरुसृञ्जयान् ।

काम्बोजकैकयान्मद्राङ्कुन्तीनारदकेरलान् ॥१३॥

अन्यांश्चैवात्मपक्षीयान्परांश्च शतशो नृप ।

नन्दादीन्सुहृदो गोपान्गोपीश्चोत्कण्ठिताश्चिरम् ॥१४॥

VERSES 13 and 14 Meaning: "There were kings and people known and unknown, from the territories of Matsya, Usheenara, Kosala, Vidarbha, Kuru, Srinjaya, Khambhoja, Kekaya, Kuntala, Konkan, Kerala and others. They saw all these persons with our Lord only. They saw their own friend Nandagopa, and the Gopas and Gopis. Nandagopa and the Gopis were eagerly waiting for the "Darsan" of our Lord for a long time."

श्रीसुबोधिनी: नारददेशः कौकणदेशः। अन्ये तु प्रसिद्धाः एकादश निरूपिताः। तत्तन्मनो वृत्तिप्राधान्यख्यापनाय। अनुक्तसमुच्चयार्थमाह अन्यांश्चैवेति परान् शत्रुपक्षीयान् शतश इति शत्रुबाहुल्यं सूचितम्। तेपि द्रष्टुं समागता इति भगवतोऽचिन्त्यसामर्थ्यं निरूपितम्। एते सर्वे क्षत्रिया एव सजातीया निरूपिताः। विजातीयान् निरूपयन् प्रथमं नन्दादीनपश्यन्। गोपान् गोपीश्च उत्कण्ठिता इति। भगवद्विषयिणी उत्कण्ठा भगवदीयान्वा सर्वान् सुसमृद्धान् एतावान् भगवतो विलास इति द्रष्टुं तासामुत्कण्ठा। उत्कण्ठायामेव चिरमिति विशेषणम् ॥१३-१४॥

ततस्तेषामन्योन्यसंभाषणादिकं लौकिकभाषया निरूपयति अन्योन्येति।

SRI SUBODHINI: The "Narada" territory is now named as "Konkan" state. The other 11 territories are all famous. With a view to express the "thoughts" of each individual, the names of these territories are joined together as "two each". In this way, whosoever was on the "friendly side" of the Yadavas are spoken of. By the use of the word "Paraan" (others), their "enemies" are indicated, and it is said here, that these "enemies" had

also come in large numbers. They had all come to see this holy place and our Lord also. From this, the “unthinkable” capacity and glory of our Lord are being told.

Now, after explaining those of their own ilk, a description is being done of “others” who were there. Firstly, they saw Nandagopa and others from Vraja. They, then saw the most anxious Gopas and Gopis. Their “anxiety” was for getting “Darsan” of our Lord! They were also eager to have the “Darsan” of all those, who belonged to our Lord. ALL THIS IS THE GLORIOUS HANDIWORK OF OUR LORD ONLY (LEELA VILAASA). Due to this, the Gopas and the Gopis were very eager to have the “Darsan” of our Lord. The word “Chira” (for a long time) indicates, that they were waiting for this “Darsan” eagerly, for a long time.

Later, the dialogue with each other took place, based on “worldly” language. This is being explained through the following verse.

अन्योन्यसंदर्शनहर्षरंहसा

प्रोत्पुल्लहद्वक्रसरोरुहश्रियः

आश्लिष्य गाढ नयनैः स्रवज्जला

हृष्यत्वचो रुद्धगिरो ययुर्मदम् ॥१५॥

VERSE 15 Meaning: “Due to the force of the wonderful bliss, caused by this seeing of each other, their faces, now showed extraordinary brilliance, due to the blissful and satisfied hearts. They embraced each other intensely, and tears began to roll down from their eyes. They got horrippilation in their bodies, and due to the swelling emotions, could not speak at all. They all now

experienced great “bliss” (Aananda) due to this experience.”

श्रीसुबोधिनी: भगवद्भक्तैः सह साक्षात्परंपरया वा सर्वेषामासक्तिरस्तीति सर्वे भगवदीया एवेति प्रमेयत्वं तेषाम्। अन्यथा तन्निरूपणे अधर्मः स्यात्। प्रकरणं च विरुध्येत। अतस्तदुक्तार्थमेव अन्योन्यदर्शनेन प्रेमाधिक्यं निरूप्यते। हर्ष आन्तरः तस्य तादृशो वेगः यो बहिरपि स्वानुभावं प्रकाशयति। अतो हृद्वक्रसरोरुहयोः उत्फुल्लयोः श्रीर्येषां दुरादर्शनस्यैतावत्। आश्लेषस्य ततोऽप्यधिकमित्याह आश्लिष्येति। कायवाङ्मनसां सर्वेन्द्रियाणां च भाव उत्पन्न इति निरूपयति तत्र प्रथमं सर्वेन्द्रियोपलक्षणार्थं हृष्यत्वच इतिकायिकः संतोषः रुद्धगिर इति वाचिकः। मुदं ययुरिति मानसः ॥१५॥

एवं पुरुषाणामन्योन्यं स्त्रीणामप्याह स्त्रियश्च संवीक्ष्येति।

SRI SUBODHINI: Everyone there belonged to our Lord. Hence, by meeting the devotees of our Lord or those, with whom, they had long-standing relations and attachment, they all felt, as though, they had met their “beloved” only. Due to this feeling only, the “love” and “joy”, which were seen on meeting each other have been described. They were very happy in their mind. This joy took the same force, when it was expressed outside. With a happy heart, and smiling faces, they all became very happy on seeing each other from a distance. They now embraced each other and became more joyful, while expressing their friendship and love through their body, word, mind and the senses. They all, now, felt horription in their body. The “words” got stopped (i.e. they were unable to speak), and this showed the “cheerfulness” of their “words”. The joy in the mind got expressed, as a deep experience of bliss inside them.

In this way, after describing the meeting of the “males” with each other, through the next verse, the meeting of the ladies is being told.

स्त्रियश्च संवीक्ष्य मिथोऽतिसौहृद-

स्मितामलापाङ्गदृशोऽभिरेभिरे ।

स्तनैः स्तनाङ्कुडूकुम्पङ्कूरुषितान्

निहत्य दोर्भिः प्रणयाश्रुलोचनाः ॥१६॥

VERSE 16 Meaning: "Due to the most intense friendly feelings and love, the ladies smiled softly at each other and embraced each other, while looking at each other, in a beautiful pleasing way! Due to the coming into contact of their saffron-paste laden bosom with each other, they got intense love to all of them, and they embraced each other intensely, while shedding tears of love through their eyes. They all became very joyful through this meeting of each other."

श्रीसुबोधिनी: तासां भावः प्रकटो जात इति ख्यापयितुं स्मितामलापाङ्गनिरूपणम्। अतिसौहृदमान्तरं, स्मितं भध्यस्थम्, अमलापाङ्गा बाह्याः, एतत्सहिता दृष्टयो यासाम्। अभितः आन्तरमानसव्यवधानराहित्येन रमणं वाचनिकम्। स्तनैः स्तनानिति। कायिको गाढाश्लेषः। प्रणयेनाश्रुलोचना इति सर्वेन्द्रियसंश्लेषः। एवमुभयेषामेकता निरूपिता ॥१६॥

अतः सर्व एव भगवदीयाः भगवदीयाश्च भगवानिति प्रमेयं भगवानेव निरूपितो भवतीति तेषामर्थाद्भगवदीयत्वं निरूप्य साक्षान्निरूपयति ततोऽभिवाद्येति।

SRI SUBODHINI: The "women" who had accompanied them also got filled with "Bhāva" of love. They now smiled softly, and their pure and innocent "looking" expressed their special love and deep friendship, which they had inside. The "innocent look" expressed their outside "Bhāva" or love. The ladies now, embraced each other intensely, shedding tears of joyous love. This "intense embrace" denotes their feeling of "oneness" felt by them for each other!

Thus, everyone there was "belonging to our Lord" (Bhagawadiya) only and as such, they were of the "same form of our Lord" only (Bhagawadroopa). Due to all this, only our Lord Sri Krishna, who is the "Prameya" (the beloved Lord to be sought after as the ultimate "goal" for everyone) is being spoken of through the next verse.

ततोऽभिवाद्य ते वृद्धान् यविष्टैरभिवादिताः ।

स्वागतं कुशलं पृष्ट्वा चक्रुः कृष्णकथां मिथः ॥१७॥

VERSE 17 Meaning: "Later, when the "younger ones" did prostration to the "elder persons", they, on their turn, received with love "older" persons, and also enquired of each others' welfare. Then, they all got together and began to tell about the Divine Leelas and stories of our Lord."

श्रीसुबोधिनी: वृद्धाभिवादनं धर्मः कीर्तनाङ्गं, यविष्टैरभिवादिता इति हीनानां परिग्रहः। एवमुच्चनीचार्थं परिगृह्य सर्वोपकारार्थं कृष्णकथां मिथः चक्रुः। एतदेव परमवैष्णवलक्षणं 'तेन्योन्यतो भागवताः प्रसज्य समाजयन्ते मम पौरुषाणि' इति वाक्यात् ॥१७॥

एवं साधारणानां निरूप्य असाधारणानां स्वभावत एवासक्तियुक्ताना-मन्योन्यवैमनस्यलक्षणं दोषं परिहर्तुमुपालम्भपरिहारौ निरूप्येते पृथा भ्रातृनिति।

SRI SUBODHINI: It is "Dharma" (right conduct) to do prostrations to the "old" persons. It is part of our Lord's "Keertan" (worship and adoration) to do this. The "younger ones" prostrated to the elder persons. They expressed their humility in this way. Thus, after greeting each other, appropriately, with a view to benefit everyone, they began to talk to each other on the Divine Leelas and stories of our Lord. **THIS IS THE RIGHT CONDUCT AND ATTRIBUTE OF TRUE DEVOTEES OF LORD VISHNU. LIKE THE LORD HIMSELF HAD**

SAID, "MY DEVOTEES MEET EACH OTHER, AND SING THE DIVINE LEELAS AND STORIES ABOUT MYSELF".

In this way, after explaining the conduct of "ordinary" persons (not parents etc.), a description is now done of those persons, who by their very nature, are attached to our Lord. These are the "intimate" inner circle relatives of our Lord, (called as "extraordinary"). With a view to remove any "misunderstanding" (hurt feelings), the "friendly accusation" and its removal — both of these are dealt with, in the following verse.

पृथा भ्रातृस्वसृर्वीक्ष्य तत्पुत्रान्पितरावपि ।

भ्रातृपत्नीर्मुकुन्दं च जहौ संकथया शुचः ॥१८॥

VERSE 18 Meaning: "Queen Kunti, on seeing her brother, sister and their sons, their parents and mother Devaki and our Lord Sri Krishna, forgot her sorrow, through a loving dialogue with each other!"

श्रीसुबोधिनीः भ्रातरो वसुदेवादयः। स्वसारः श्रुतदेवाद्याः। तत्पुत्राः बलशिशुपालादयः। पितरौ मारिषाशूरौ। भ्रातृपत्नीः देवक्याद्याः मुकुन्दः सर्वेषां मोक्षदानार्थमागतो भगवान्। चकारात्तस्य सर्वसंबन्धो निरूपितः। एवं संकथया शुचो जहौ। सामान्यप्रश्नेनैव शोकलक्षणो दोषो निवृत्तः ॥१८॥

विशेषनिराकरणार्थमुपालम्भमाह आर्यभ्रातरिति।

SRI SUBODHINI: Brothers like Vasudeva and others, sisters like Srutadeva, their sons and others like Balasisupaala, her father Mareesha and Surasena, brother's wife mother Devaki, and the "giver of liberation"- our Lord Sri Krishna too — the word "Cha" (and) emphasizes her relationship with everyone — Kunti overcame her sorrow by seeing and talking to all these persons, through even "common" and ordinary enquiries (i.e. the joy of

meeting all of them removed her sorrows).

Kunti is now, through the next two verses "accusing" our Lord, through her "loving remonstrations".

कुन्त्युवाच—

आर्य भ्रातरहं मन्ये आत्मानमकृताशिषम्।

यद्वा आपत्सु मद्भारता नानुस्मरथ सत्तमाः ॥१९॥

सुहृदो ज्ञातयः पुत्रा भ्रातरः पितरावपि ।

नानुस्मरन्ति स्वजनं यस्य दैवमदक्षिणम् ॥२०॥

VERSES 19 and 20 Meaning: "Kunti began to say, "Oh great one! Oh, my dear brother! I am considering myself as unfulfilled! Although You are all-capable (omnipotent), whenever I got into dangers and difficulties, You did not take notice of the same! It is true indeed, that the person who is given up by the Lord of the Universe Himself, is not also taken care of by any one of his relatives like sons, brothers. mother and father etc." (19-20)

श्रीसुबोधिनीः दुष्टस्तु न पृच्छत्येव त्वं त्वार्यः। तथापि न पृच्छसि इत्याश्चर्यम्। तत्र स्वयमेव हेतुं कल्पयति अहमात्मानमेव अकृताशिषं अल्पभाग्यं मन्ये। न कृताः आशिषो भाग्यहेतु युक्ता इति। न तु त्वामुपेक्षकं मन्ये। भाग्याभावे बन्धूनां प्रश्नाद्यभावः लोकेऽपि सिद्ध इति तं निरूपयति सुहृद इति। अस्माकं तु आपत्सु एकस्या अपि वार्ता नानुस्मरन्तीति किमाश्चर्यम्। यस्य दैवमदक्षिणं तं सुहृदादयः केऽपि न स्मरन्ति सर्वदैवापदेत्यापत्स्वेवेति न वक्तव्यम्। दैवमदृष्टाभिमानिनी देवता। अदक्षिणं प्रतिकूलम् ॥१९-२०॥

उपालम्भं परिहरति वसुदेव अम्बेति।

SRI SUBODHINI: Cruel persons do not enquire even at the time of danger and sorrow of his relatives. "Oh Lord! You are the noble and great one! Despite this,

You never enquire about our difficulties. This is indeed very surprising!" After saying like this, Kunti is thinking by herself, the reason for such an attitude on the part of our Lord! "I am considering myself as unlucky only! When there is no "luck", then the relatives do not care at all to enquire! This is well known in this world". Kunti says, that at the time of difficulties and sorrow, no one speaks to us or remembers us. Hence, there is no "surprise" at all on this, that the person, who is given up by the Lord, is also forgotten by everyone else! When a person passes through very many difficulties, he should never speak like this, as the Lord is the presiding deity of all "luck".

Through the next verse, Vasudeva removes this "accusation".

वसुदेव उवाच—

अम्ब मास्मानसूयेथा देवक्रीडनकान्नरान् ।

ईशस्य हि वशे लोकः कुरुते कार्यते हि वा ॥२१॥

VERSE 21 Meaning: "Sri Vasudeva said, "Oh mother! We are the play-toys of our Lord! Please do not blame our Lord! We are all under the control of our Lord in this Universe. "Acting and making us act" — are both under the control of our Lord."

श्रीसुबोधिनीः कनिष्ठभगिनीं स्नेहान्मातृनाम्ना संबोधयति। अस्मान् भ्रात्रादीन् मा असूयेथाः दोषारोपणेन मा द्राक्षीः तत्र हेतुः देवक्रीडनकानिति। देवोऽत्र कालः स एवावतीर्णः अतो देवपदम्। तत्रापि नरान्। मनुष्याः सर्वसेवका इति कथमेवमिति चेत्तत्राह ईशस्य हि वशे लोक इति। प्रयोजककर्तृत्वे साक्षात्कर्तृत्वे च ईशस्य नियन्तुः कालस्यैव वशे। युक्तश्चायमर्थः। तदुदर एवोत्पन्नत्वात्। यो हि यस्य गृहे उत्पद्यते स तस्य वशे भवति। हीति समुच्चयार्थे। वेत्यनादरे। सर्वाः क्रियास्तदधीना इत्यर्थः॥२१॥

एवं सामान्यतः पराधीनत्वमुक्त्वा विशेषतोऽप्याह कंसप्रतापिता इति।

SRI SUBODHINI: Sri Vasudeva has addressed his younger sister as “mother”! The reason for this is his love for her. “Please do not see us, your brothers, with the outlook of “blemish” and do not get upset with us — as we are all mere “play-toys” of the Lord of the Universe! We are all “playing” only as per His “directions”, or as per His will and desire! This is due to the reason, that all the human beings are His servants only. By my term as the “Lord”, I am referring to the Divine factor of “time” (Kaala), and it is this “time” only which has now taken the “incarnation”. Like “servants” we are all under His control only! Hence, in all our “actions”, He is the real “inspirer” or He can be regarded as the real “doer” of all “actions” also! This Lord of the Universe, in the form of “time” is the real doer and controller, and everyone is under the control of this Lord of the Universe (Ishwara) only. As we are all born out of His “stomach”, we are all under His control only! Like a person who is born in a particular home, remains there only, fully dependant on this home or under it’s control! The purport of all this is that EVERY ACTION IS UNDER THE CONTORL OF OUR LORD MANIFEST-ING AS THE FACTOR OF “TIME” (KAALA).

In this way, “one’s complete dependence” is explained in an “ordinary” way; now through the next verse, the “dependency and being under control” in a “special” way is being explained.

कंसप्रतापिताः सर्वे याता दिशं दिशम् ।

एतर्ह्येव पुनः स्थानं दैवेनासादिताः स्वसः ॥२२॥

VERSE 22 Meaning: “All of us, having become

sorrowful through Kamsa, had gone away, for safety, to all places! Oh, my sister! Now the "time" only has brought all of us to our respective places."

श्रीसुबोधिनीः प्रकर्षेण तापं प्रापिताः सर्व एव यादवाः दिशं दिशमष्टदिक्षु याताः एतद्देव इदानीमेव भोगेन कालो न स्मृतः। ततः कंसवधं सांप्रतमेव जातमिति मन्यते। पुनः स्थानं यथा प्रतापनात्पूर्वं दैवेन भगवता कालेनासादिताः। स्वस इति संबोधनमप्रतारणाय ॥२२॥

एवं दोषपरिहारमुक्त्वा गुणान्वक्तुं प्रथमतो मानसमाह वसुदेवोग्रसेनाद्यैरिति।

SRI SUBODHINI: All the Yadavas suffered much sorrow under Kamsa's rule and went away (fled) to all the eight sides and lived there in a very sorrowful and unhappy way! They now, did not remember as to how this "bad time" went by! Later the death of Kamsa took place. Now they are staying in their old places as before. In this way, the Lord, in the form of "time" (Kaala) only has brought them back! "You are my sister; and due to this, we are not cheating your or lying to you. Whatever is truthful is only being done by me."

In this way, after telling about the solution to the "blemish", with a view to describe the "virtues", in the first instance, the "virtues" of the mind are being spoken, through the next verse.

श्रीशुक उवाच -

वसुदेवोग्रसेनाद्यैर्यदुभिस्तेऽर्चिता नृपाः ।

आसन्नच्युतसंदर्शपरमानन्दनिर्वृताः ॥२३॥

VERSE 23 Meaning: "Sri Sukadeva said, "Vasudeva, Ugrasena and other Yadavas welcomed and received with respect all these kings. They then became submerged in

great bliss (Paramaananda) on getting the "Darsan" of our Lord Sri Krishna."

श्रीसुबोधिनीः वसुदेवोऽलौकिको महान्। उग्रसेनो लौकिकः तौ
आदिभूतौ येषां यदूनां तैरग्रे वक्ष्यमाणाः सर्व एवाचिताः सन्तः महत्पुरस्कारेण
गतमूलदोषाः। अच्युतसंदर्शनेन यो जातः परमानन्द तेनः निर्वृता आसन्
निर्वृतिर्मानसी ॥२३॥

तान् गणयति भीष्म इति त्रिभिः ।

SRI SUBODHINI: As Sri Vasudeva was himself "Divine" (supernatural), he is considered as "Mahaan" (great), Ugrasena was "worldly" — yet he was also "great" (Mahaan). Both of them were the "leaders" of the Yadavas. All those, who had come to see them, were all received and worshipped properly. This hospitality removed all their "blemish" by its very roots. Afterwards, on getting the "Darsan" of our Lord Achyuta (our Lord Sri Krishna), they all immersed themselves in the ocean of great "bliss" (Paramaananda). In this way, their "minds" became full of bliss!

Through the next three verses, all those, who had come and got well received and worshipped, are being counted.

भीष्मो द्रोणोऽम्बिकापुत्रो गान्धारी ससुता तथा ।

सदाराः पाण्डवाः कुन्ती सृञ्जयो विदुरः कृपः ॥२४॥

VERSE 24 Meaning: "Bheeshma, Drona, Dhritarashtra, Gandhari accompanied by her sons; Pandavas along with their wives; Kunti, Sanjaya, Vidura and Kripacharya". (24)

श्रीसुबोधिनीः सात्त्विका राजसास्तामसाश्च क्रमान्निरूपिताः अम्बिकापुत्रो
धृतराष्ट्रः। ससुता दुर्योधनादिसहिताः तथेति तस्याः सात्त्विकत्वसंदोहव्युदासः।

नव भेदाः सात्त्विकाः ॥२४॥

तथैव नवविधान् राजसान् निरूपयति कुन्तिभोज इति।

SRI SUBODHINI: The Satwika, the Rajasik and the Tamasik persons have been described step by step. Dhritarashtra, the son of Ambica had come along with his sons and wife Gandhari. The word "Tatha" (then) is used to denote, that Gandhari was not "Satwik". The "Satwika" persons are of nine types.

In the same way, the nine types of "Rajasik" persons are being explained through the following verse no.25.

कुन्तिभोजो विराटश्च भीष्मको नग्नजिन्महान् ।

पुरुजिदद्रुपदः शल्यो धृष्टकेतुः सकाशिराट् ॥२५॥

दमघोषो विशालाक्षो मैथिलो मद्रकेकयौ ।

युधामन्युः सुशर्मा च ससुता बाल्हिकादयः ॥२६॥

VERSES 25 and 26 Meaning: "The kings Kuntibhoja, Viraata, Bheeshmaka, Nagnajit, Purujit, Drupada, Salya, Dhrishtaketu, Kasiraja, Damaghosha, Visalāksha, the king of Mithila, the king of Madradesa, the king of Kekaya Sudhamanya, Susarma, Bahlika and his children.."

श्रीसुबोधिनी: महानिति नग्नजितो विशेषणम् दमघोषादयस्तामसाः मद्रदेशाधिपतिः केकयदेशाधिपतिश्च। ससुता इति भूरिश्रवादयो भिन्नतया निरूप्याः। अतस्तेऽपि नवविधाः ॥२५-२६॥

निर्गुणान्तरमसात्त्विकान्वा संबन्धाभावान्निरूपयति राजान इति।

SRI SUBODHINI: The word "great" (Mahaan) has been used for the King Nagnajit; from Kuntibhoja to Kasiraja are all nine Rajasik kings. From Damaghosha to all the kings of Madra, Kekaya and the king Bhoorisrava

along with his son have been told, separately and all of these kings are "Tamasik" in nature.

Due to the absence of "relationship" with those, who had gone beyond the three "Gunas" (Nirguna) and those who had "pure Satwa" in them, the following is described.

राजानोन्ये च राजेन्द्र युधिष्ठिरमनुव्रताः ।

श्रीनिकेतं वपुः शौरेः सस्त्रीकं वीक्ष्यविस्मिताः ॥२७॥

अथ ते रामकृष्णाभ्यां सम्यक्प्राप्तसमर्हणाः ।

प्रशशंसुर्मुदा युक्ता वृष्णीकृष्णपरिग्रहान् ॥२८॥

VERSES 27 and 28 Meaning: "There were many followers of the king Yudhishtira, who had come there. They had "Darsan" of our Lord's beautiful self, who is the dwelling place of Goddess Laxmi, and His queens. They all got astonished by seeing the Lord! (27)

"Later they were all worshipped by our Lord and Sri Balarama and having become happy, began to "praise" the Yadavas, who were the loved ones of our Lord Sri Krishna." (28)

श्रीसुबोधिनी: अन्ये पूर्वोक्तव्यतिरिक्ताः चकारात्तत्संबन्धिनश्च। नन्वेते संबन्धिस्ते त्रिगुणा जाताः अन्ये कथं निर्गुणाः परमसात्त्विका वा जातास्तत्राह युधिष्ठिरमनुव्रता इति। परमवैष्णवसङ्गात् तच्छीलेन शिक्षिताः। एव चतुर्विधा अप्येते श्रीनिकेतं भगवतो वपुर्दृष्ट्वा विस्मिताः। इदं वपुर्ध्यानगम्यं कथं दृश्यत इति ध्यानगम्ये नियामकं श्रीनिकेतमिति। सस्त्रीकमिति सहजभार्यायां विद्यमानायां पुनरन्यासां परिग्रहोऽप्याश्चर्यमिति। तासामैकमत्य कान्त्यतिशयं वा दृष्ट्वा विस्मितानां निरन्तरस्मरणेन ज्ञानोत्पत्तौ मुक्तिः स्यादिति तत्सांप्रतमनभिप्रेतमिति कृष्णारामाभ्यां तेषां पूजा समारब्धा। सम्यक् प्राप्तं समर्हणं येषामिति। ततो भगवदिच्छया भक्ता एव भूत्वा भगवत्स्तोत्रं कृतवन्त इत्याह प्रशशंसुरिति। मुदा युक्ता इत्यन्तस्तोषः केवलवाचिकत्वं व्यावर्तयति।

भगवांस्तु सर्वैरेव स्तूयते। ते विरलाः ये भगवत्परिगृहीतान् स्तुवन्ति। अतः
कृष्णपरिगृहीतान् वृष्णीन् प्रशशंसुः ॥२८॥

प्रशंसामाह त्रिभिः सात्त्विकादि भावेन अहो इति।

SRI SUBODHINI: How did some of the kings who had come there become of "pure Satwa" and also "go beyond the three Gunas (Nirguna)? The answer is given in this verse, by telling, that these kings were followers of "Yudhishtira", who was a great devotee of Lord Vishnu. Due to their association with Yudhishtira, they also imbibed Yudhishtira's virtues and devotion to our Lord. In this way, all of them had the "Darsan" of our Lord's holy "form" and they were all "astonished" as to how this "holy form" became worthy of being "meditated upon"? Answering this, it is said, that, this was due to the fact, that our Lord is the "dwelling place" of Goddess Laxmi. They were also astonished at the glory of our Lord's other "wives". They wondered at the Lord's glowing "intellect" and his "brilliance" and it's powers. IF THE LORD IS REMEMBERED AT ALL TIMES, THEN THE RISE OF JNĀNA WILL TAKE PLACE, WHICH IN TURN, WILL CAUSE "LIBERATION" (MOKSHA) TO THESE KINGS. But our Lord did not want this to happen for these kings. Due to this, our Lord and Shri Balarama began to do the "worship" of the kings and made all of them happy. They also became "devotees" of our Lord, through the grace and will of our Lord. Due to this, they began to do the "praise" of our Lord. The words used here are "Mudaa Yuktaha" (spoke from a very happy heart) i.e. these kings did not praise our Lord, through their words, as a matter of courtesy or for a "show", but they praised our Lord, due to the purity of their inner mind, and because they had become happy,

with the grace of our Lord. They now praised our Lord with devotion caused by the joy of their mind!

Everyone does the "praise" of our Lord, but there are only very few persons, who do the "praise" of His people. But these kings now sang the "praise" of the Yadavas, whose beloved Lord was our Lord Sri Krishna, and also as the Lord loved them.

Through the next 3 verses, the "praise" done through the attitude of "Satwa" and others, is described.

अहो भोजपते यूयं जन्मभाजो नृणामिह ।

यत्पश्यतासकृत्कृष्णं दुर्दर्शमपि योगिनाम् ॥२९॥

VERSE 29 Meaning: "Oh king of the Bhojas! If there is anyone, among the "human" beings, who is really lucky and fortunate, whose "birth" has become totally fulfilled, it is YOU AND YOUR'S ONLY! — AS YOU ARE BLESSED WITH THE "DARSAN" OF OUR LORD SRI KRISHNA, AT ALL TIMES — THE "DARSAN", WHICH IS ATTAINED BY THE YOGIS, IN THEIR SAMAADHI ONLY WITH VERY GREAT EFFORT AND DIFFICULTY."

श्रीसुबोधिनी: भगवद्दर्शनं दुर्लभं मत्वा तत्तेषामनायासेन जायत इति हे भोजपते राजन् यूयमेव जन्मभाजः सुतरां नृणां मध्ये। वैकुण्ठवासिनां तु कदाचिद्भवतीति। योगः कदाचित्परिपक्वः सकृद्दर्शयति। भवन्तस्त्वसकृद्द्वारं वारं पश्यत। पश्यथेति पाठे तादेशाभावश्छान्दसः ॥२९॥

एवं भगवद्दर्शनं स्तुत्वा भगवतो गुणश्रवणादीन् धर्मान् स्तुवन्ति यद्विश्रुतिरिति।

SRI SUBODHINI: IT IS VERY RARE TO HAVE THE "DARSAN" OF OUR LORD. BUT YUDHISHTIRA GOT THIS "DARSAN", WITHOUT ANY DIFFICULTY OR EFFORT FREELY, AND BY THE GRACE OF OUR

LORD! – THAT TOO, AT ALL TIMES! That is why, he has been addressed as the “king of the Bhojas”! YOU ARE THE ONLY ONE, AMONG THE “HUMANS” , WHOSE “BIRTH” IS “REAL” AND “TOTALLY FILLED AND SUCCESSFUL”. Even those, who live in Sri Vaikuntam get “Darsan” of the Lord only at “some times” (i.e. rarely). For the “Yogis”, only on the attainment of the completion of their “Yogic” practices, they are blessed with “Darsan”, and that too for one time only! YOU! OH KING! Are having the holy “Darsan” of our Lord, again and again!

In this way, after singing the “praise” of our Lord’s “Darsan”, the “praise” is sung for the “listening” etc. of the virtues and qualities of our Lord, as per the following verse.

यद्विश्रुति श्रुतिनुतेदमलं पुनाति

पादावनेजनपयश्च वचश्च शास्त्रम् ।

भूः कालभर्जितभगापि यदङ्घ्रिपद्म-

स्पर्शोत्थशक्तिरभिवर्धति नोऽखिलार्थान् ॥३०॥

VERSE 30 Meaning: “This “earth” is made holy, pure and sacred through the undying fame of our Lord, whose “praise” is sung by the Vedas, the holy water, which has washed his holy feet viz. the Ganga, and the Vedas, which are His words! This “earth” again, though endowed with “strength and power”, through the Divine factor of “time” (Kaala), gets it’s highest strength, glory and power, through the “touch” of the lotus feet of our Lord and through this, the earth bestows the human beings and everyone, with all types of materials and objects.”

श्रीसुबोधिनीः विश्रुतिः कीर्तिः श्रुतिभिः सर्वैरेव वैदेर्नुता। अनेनाधिक्यं माहात्म्यं चोक्तम्। श्रुतिभिः श्रोत्रेन्द्रियैर्वा नुता अतिरसालत्वेनात्यादरं गृहीता।

इदं जगदेवात्यर्थं पुनाति। भगवत्कीर्तेः विषयत्वेन भगवत्संबन्धः न तु साक्षात्। तादृश्यपि चेत्पुनाति तदा साक्षात्संबद्धो भगवान् किं वक्तव्य इति माहात्म्यं निरूपितं भवति। कीर्तिः सात्त्विकी। गङ्गा राजसी। शास्त्रं ततोऽन्यदिति। सर्वेषां तुल्यत्वायाह पादावनेजनपयः। शास्त्रं वचो गीता भागवतं च। एतद्द्वयमप्यलं पुनाति। एवं कीर्त्यादिद्वारापि भगवन्माहात्म्यमुक्त्वा प्रकारान्तरेण पुनः साक्षादेवाह भूरिति। कालेनातिबलिष्ठेन भर्जितभगापि गतदृष्टदृष्टसामर्थ्यापि यदङ्घ्रिस्पर्शमात्रेणैव उत्थाः उत्थिताः सर्वा एव शक्तयो यस्याः तादृशी भूत्वा नोऽस्मभ्यं सर्वानेवार्थान् वर्षति। अनेन कालग्रस्तस्यापि भगवच्चरणस्पर्शे पुनः प्रत्यापत्तिर्निरूपिता। पूर्वस्माच्चाधिक्यं सर्वोपजीव्यत्वं च निरूपितम् ॥३०॥

एवं दर्शनस्पर्शनस्य माहात्म्यमुक्त्वा तादृशदर्शनादिकं सर्वं येषां मिलितं भवति तेषां भाग्यं किं वक्तव्यमित्याह तद्दर्शनेति।

SRI SUBODHINI: All the Vedas have sung the "praise" of our Lord. Through this, our Lord Sri Krishna's glory is "sung" at all times. The Lord's Leelas are so "blissful" to be heard through one's "ears", that everyone imbibes these "Leelas" with love and respect. These Leelas and stories of our Lord makes this earth more pure, holy and sacred. The "fame" of our Lord is related to our Lord and the "objects" with which it is related. But this "relationship" is only "indirect" and not "real or direct". (NOTE: That our Lord is not attached either to this "fame" or the "object" with which, He gets connected). Even then, these "Leelas" purify the "earth" and make it "sacred"! Imagine the prospect of the highest glory for this earth, when the Lord gets fully and totally related to this "world"! This is the purport of this statement.

The "fame" of our Lord is "Satwik". The "Ganga" river is Rajasik. The scriptures are of a different kind in comparison to these two! With a view to show all these

as "equal", it is said that the "Ganga" river purifies this earth, as also the "Gita" and "Sri Bhagawatam", which purifies the devotees and makes them "sacred".

In this way, after telling about the "glory" of our Lord through His "fame", His glory is now told, due to His very holy presence in this world. The very strong factor of "time" (Kaala) had made this "earth" strong, indeed. But our Lord's holy lotus like feet has "touched" this earth, and this has inspired greater powers and strength for this "earth". This "earth" has now become very strong, due to our Lord's grace, will, touch and holy presence, which has enabled her to bless everyone with all the desired objects. By telling like this, it is explained THAT EVEN THOSE DEVOTEES, WHO HAVE BEEN UNDER THE CONTROL OF "TIME" (KAALA) WILL ATTAIN THEIR LOST POWERS AND GLORY ON BEING BLESSED BY THE "TOUCH" OF THE LOTUS FEET OF OUR LORD SRI KRISHNA! This also indicates, that even before the "touch" of our Lord's holy feet, the "earth" (or the devotee) attains special glory and powers, and with the holy "touch" of our Lord's lotus like feet, the power and strength for the "livelihood" for everyone emerge on this "earth"!

In this way, after describing the glory of "Darsan" and "touch" (sparsan) of our Lord, the "luck and fortune" of those, who attain both of these "blessings" are sung, by telling as "how this can be sung at all"? — as per the next verse.

तद्दर्शनस्पर्शनानुपथप्रजल्प-

शय्याशनासनसयौनसपिण्डबन्धः ।

येषां गृहे नरकवर्त्मनि वर्ततां नः

स्वर्गापवर्गविरमः स्वयमास विष्णुः ॥३१॥

VERSE 31 Meaning: "Getting blessed with the "Darsan" of our Lord Sri Krishna, His touch, following Him, having a dialogue with the Lord and sleeping along with Him, having meals with the Lord, being related to Him, through the ties of marriage and all other types of relationships – In this way, Oh king! You are related to our Lord Sri Krishna in 9 ways of deep and abiding relationship! This "relationship" with our Lord has happened in this world, which is usually considered as the "door to hell"! But You are not attached even to attain the "heaven" or "liberation" (Moksha). This is your greatness over everything and everyone else."

श्रीसुबोधिनीः तादृशं दर्शनं, स्पर्शनमनुपथं सहचलनं, प्रकृष्टजल्पाः इष्टकथाः, शय्या शयनं अशनं भोजनम्, आसनमुपवेशनम्, सयौनं स्त्रीकृतः संबन्धः, सपिण्डो गोत्रसंबन्धः। एवंविधैर्नवविधैर्बन्धो यस्य साक्षात्संबन्धो भगवता सहास्तीति। सगुणस्तु संबन्धो दुर्लभ इति स एवोक्तः। किञ्च। येषां भवतां नरकवर्त्मनि गृहे वर्ततां नरक आवश्यकः। साधारणमृहमात्रमेव नरकसाधनम्। सुतरां मर्यादारहितानामस्माकं, वो वा। स्वयमेव विष्णुः सर्वसंदेहनिवारकः। य एव संबन्धो नरकहेतुरन्येषां स एव भवतां विष्णुर्जात इति। ततोऽपि किमित्याशङ्कां वारयितुं विष्णोः प्रकृतोपयोगिगुणमाह स्वर्गापवर्गयोरपि विगतरमणरूपः। भगवति दृष्टे न कोऽपि स्वर्ग मोक्षे वा रमत इति। विरामो वा। तावदेव स्वर्गापवर्गौ प्राप्नोति यावद्भगवानेवं संबद्धो न प्राप्यते। एवं तान् स्तुत्वा परमभक्त्याविष्टाः। तूष्णीं स्थिताः ॥३१॥

एवमेकविधानां भगवत्परत्वं निरूपितम्, प्रमेयत्वाय द्वितीयानामाह नन्दस्तत्रेति।

SRI SUBODHINI: To have the real "Darsan" (in physical Divine form) of our Lord Sri Krishna, touching Him, going round (walking) with Him, having a dialogue with our Lord, sleeping along with Him, having a meal with Him, sitting together, having relationship through

marriage (both ways), being of the same "Gotra" (family lineage) — In this way, "nine" types of relations have "been blessed on you, Oh king! with the Lord of the Universe! Sri Krishna!" Only "relation" is told here, as relationship with our Lord's "Gunas" (Saguna) is indeed very rare!

This "earth" is usually considered as the "door to hell", and we are deserving to go to hell only as we lack discipline. "But for you, Oh king! this house has become the "door" to attain our beloved Lord Vishnu, who is the "dispeller" of all doubts of everyone." What is the greatness in this? It is said, that, Lord Vishnu has inspired in you such "qualities and virtues", that due to His grace, blessings and "relationship", you have, now, no desire to attain either the "heaven or liberation". ON GETTING THIS "DARSAN" OF OUR LORD, A DEVOTEE LOSES ALL DESIRES TO ATTAIN THE "JOYS" OF HEAVEN OR EVEN TO ATTAIN "LIBERATION" OR HE IS UNABLE TO SEE ANY "BLISS" IN THIS HEAVEN OR IN ATTAINING LIBERATION! HEAVENLY JOYS AND LIBERATION ARE SEEN, AS WELCOME ONLY, TILL ONE GETS THE "DARSAN" OF OUR LORD, AND HE BLESSES THE DEVOTEE WITH HIS "RELATIONSHIP" (SAMBANDH).

In this way, on praising Yudhishtira and on their "praising" the glory of our Lord, His love and Bhakthi to Him, all these kings became full of "devotion to our Lord" in their mind, and they could not speak anything further!

After describing the devotion of "own people", now through the next verse, with a view to describe the "love for our Lord" of others, Sri Sukadeva says..

श्रीशुक उवाच -

नन्दस्तत्र यदून् प्राप्तान् श्रुत्वा कृष्णपुरोगमान् ।

तत्रागमद्व्रतो गोपैरनःस्थायैर्दिदृक्षया ॥३२॥

VERSE 32 Meaning: "Sri Sukadeva said, "Nandagopa had heard that our Lord Sri Krishna, accompanied by the Yadavas had come to Kurukshetra. Hence, with a desire to have His "Darsan", Nandagopa also, came to Kurukshetra, along with the Gopas, after filling up all types of materials in his carts."

श्रीसुबोधिनी: स दूरे स्थितः पूर्वभागे, ते तु पश्चिमभागे स्थिताः अतः पश्चाच्छ्रुत्वा सर्वैः सहितस्तत्र गतः। तत्र कुरुक्षेत्रे यदून् प्राप्तान् कृष्णपुरोगमान् भगवानेव पुरोगमो येषामिति भगवदैश्वर्यं तत्र द्रष्टव्यमिति। गोपैरनोभिश्च सर्वसामग्र्या वृतः भगवन्तं द्रष्टुं तत्रागतः ॥३२॥

तस्मिन् यादवानां पूर्वापेक्षया विशेषानुवृत्तिमाह तं दृष्ट्वेति।

SRI SUBODHINI: Nandagopa had always stayed far away from the Yadavas, as the Yadavas were in the western side of our Bharatavarsha. When the Yadavas came to Kurukshetra, then Nandagopa heard about this, and also knew, that they had all come along with our Lord Sri Krishna to Kurukshetra. Nandagopa got an intense desire to see for himself, the "opulence" (Aishwaryam) of our Lord Sri Krishna. Due to this, he came to Kurukshetra, bringing all the Gopas along with him, driven through his several carts filled up with various objects.

Even the Yadavas felt the urge to see Nandagopa and others before — as per the next verse.

तं दृष्ट्वा वृष्णयो हृष्टास्तन्वः प्राणमिवोत्थिताः ।

परिषस्वजिरे गाढं चिरदर्शनकातराः ॥३३॥

VERSE 33 Meaning: "The Yadavas got very happy on seeing Nandagopa. Like the "senses" get revived on the entry of the "vital air" (Prāna), in the same way, they also stood up! They now embraced each other with intensity, as much time had gone by, and as they were very eager to see each other."

श्रीसुबोधिनी: दर्शनमात्रेणैव सर्ववृष्णयो हृष्टाः तेषां मनः प्रीतिर्जाता। ततो देहेनापि मनः प्रेरणरहितेनापि उत्थिता इत्याह तन्वः प्राणमिवोत्थिता भवन्ति। इति। यथा प्राणेषु समागतेषु करचरणाद्यवयवाः स्वयमेवोत्थिता भवन्ति। अनेनैतावत्कालं यादवा मूर्च्छिता इव स्थिता इत्युक्तम्। अतः परिष्वजिरे क्रमेण यथालाभम्। किञ्च। चिरदर्शनेन बहुकालजातदर्शनेन कातराश्च जाताः। कदाचिदस्मान् त्यक्त्वा गमिष्यतीति ॥३३॥

एवं साधारणानामुक्त्वा पूर्ववद्वसुदेवस्य विशेषमाह वसुदेवः परिष्वज्येति।

SRI SUBODHINI: The Yadavas got very happy with this "Darsan". In the mind, they experienced great "love" for each other. Without any prompting their "bodies" got up — like the hand-feet move on the entry of the "vital air" (Prāna) into the body. Through this, it is indicated that the Yadavas, up to now, were in an "unconscious" state! They now embraced each other, very intensely! As they had seen each other after a very long time, they had lost their "nerves" (courage). They got the doubt and fear that, perhaps, Nandagopa and others may go away after seeing us! "This will deprive us the joy of meeting and embracing them!"

After describing the situation of the "ordinary" Yadavas, like before, a special mention is made, through the next verse, about Sri Vasudeva.

वसुदेवः परिष्वज्य संप्रीतः प्रेमविह्वलः ।

स्मरन् कंसकृतान् क्लेशान् पुत्रन्यासं च गोकुले ॥३४॥

VERSE 34 Meaning: "Sri Vasudeva had become very unhappy, due to the sorrows created by Kamsa and the remembrance of his sons, left at Gokulam. Now, on meeting with the Yadavas, he got so much "bliss" and he became cheerful with the "rise" of love in his inner mind."

श्रीसुबोधिनी: सम्यक् प्रीतः अन्तः प्रेम्णा च बहिर्विह्वलो जात इति तस्यैतावत्येवास्था निरूपिता। विह्वलतायां हेतूनाह स्मरन्कंसकृतान् क्लेशानिति। पुत्रमारणादीन् गोकुले कृष्णबलभद्रयोः स्थापनं च ॥३४॥

ततो नन्दस्य साक्षाद्भगवद्दर्शनमाह कृष्णरामौ परिष्वज्येति।

SRI SUBODHINI: Sri Vasudeva, became very pleased, with the "love" which he got now. But in his "outside", he was extremely unhappy and disillusioned. This "situation" in which Sri Vasudeva was seen has been explained. The reason for his "outside" unhappiness is being spoken. (1) He now remembered the "sorrow" given by Kamsa. (2) Kamsa had killed his sons. That is why Sri Krishna and Sri Balarama were left by him at Gokulam! Due to these reasons, he was seen as disturbed in his "outside".

Nandagopa had now the "Darsan" of our Lord Sri Krishna and Sri Balarama — as per the next verse.

कृष्णरामौ परिष्वज्य पितरावभिवाद्य च ।

न किञ्चनोचतुः प्रेम्णा साश्रुकण्ठौ कुरुद्वह ॥३५॥

VERSE 35 Meaning: "Oh king! Our Lord Sri Krishna and Sri Balarama prostrated to their parents Nandagopa and Yasodha after embracing them! Through their mutual love, tears began to flow out of their eyes and our Lord Sri Krishna could not speak through the swelling emotion of love! Hence, He was not able to speak or tell anything!"

श्रीसुबोधिनी: उभौ प्रथमं परिष्वज्य पितरावित्यभिवाद्य आविर्भूतप्रेम्णा साश्रुकण्ठौ भूत्वा न किञ्चनोचतुः तूष्णीं स्थितौ। नन्दे कायिकमानसिक एव व्यापारो भगवता प्रदर्शितः। न तु वाचनिक इति। कुरुद्वहेति विश्वासाथं संबोधनम्। ॥३५॥

ततो नन्दकृत्यमाह तावात्मासनमिति।

SRI SUBODHINI: Both the brothers Sri Balarama and Sri Krishna embraced their parents, and later prostrated to them. Love began to swell up in their hearts through which, their “throats” got choked up for “words”, and were unable to speak at all! Our Lord caused in Nandagopa, both the “bodily” and “mental” responses, and not through the “word”. The word “scion of the Kuru clan” has been used by Sri Sukadeva to instill faith and confidence, in king Parikshit.

Through the next verse, what Nandagopa did, is explained.

तावात्मासनमारोप्य बाहुभ्यां परिरभ्य च ।

यशोदा च महाभागा सुतौ विजहतुः शुचः ॥३६॥

VERSE 36 Meaning: “Mother Yasodha made both her sons to sit on comfortable seats and embraced them with her arms. The most lucky and fortunate Yasodha now expressed her sorrow of being separated from her sons for such a long period, and the resultant “agony of separation”, by profusely shedding tears through her eyes.”

श्रीसुबोधिनी: ‘ये यथा मां प्रपद्यन्ते’ इति न्यायेन यशोदानन्दौ बालभावेनैव भगवद्भावनां कुरुत इति तयोर्बालत्वेनवोपस्थितौ अतः सूक्ष्मत्वात्स्वक्रोडे उपवेश्य आत्मैवासनमिति। ततो बाहुभ्यां परिरभ्य चकारादाघ्राणादिकमपि कृत्वा शुचः शोकाश्रूणि विजहतुः शोकं वा त्यक्तवन्तौ ॥३६॥

एवं पुरुषाणामन्योन्यसंबन्धमुक्त्वा स्त्रीणामाह रोहिणीति।

SRI SUBODHINI: As per the saying of our Lord in the Gita, “He who surrenders to Me, I also worship and serve him in the same way. (YE YATHA MAM PRAPADHYANTE). Both mother and Nandagopa had loved our Lord as their “boy” (child) only and due to this, the Lord also, now, stood before them, in the form of a “boy” only. This made mother Yasodha possible to make the “boys” sit on her “lap”!- thus Yasodha becoming the “comfortable” seat for our Lords. Later she embraced them with both hands. The word “Cha” (and) denotes, that she kissed their “heads” etc. also. By doing these actions, mother Yasodha removed her sorrow of her heart through the tears from her eyes.

After describing the relationship of the “males”, through the next verse, the “relationships” of the “ladies” are described.

रोहिणी देवकी चाथ परिष्वज्य व्रजेश्वरीम् ।

स्मरन्त्यौ तत्कृतां मैत्रीं बाष्पकण्ठ्यौ समूचतुः ॥३७॥

VERSE 37 Meaning: “Remembering the love and friendship of mother Yasodha, both Rohini and Devaki, with flowing tears, embraced her and began to tell her.”

श्रीसुबोधिनी: अथ पूर्वाभ्यो भिन्नप्रक्रमेण। चकारात्तसंबन्धिन्योपि। नन्वसमा कथं परिष्वक्तेत्याशङ्क्याह व्रजेश्वरीमिति। व्रजस्य सर्वगोधनस्य प्रभ्वीम्। अतो देवतारूपत्वात् असमेत्यर्थः। ततस्तत्कृतां मैत्रीं स्मरन्त्यौ बाष्पकण्ठ्यौ भूत्वा समूचतुः। अनयोः कायिकादित्रयव्यापार उक्तः ॥३७॥

तयोर्वाक्यं श्लोकद्वयेनाह को विस्मरेतेति।

SRI SUBODHINI: This is different from the story told earlier. The word “Cha” (and) denotes the “relationship” with the earlier story. How did they embrace mother Yasodha? Answering this, it is said, that “mother Yasodha

is "Vrajeshwari" i.e. she is the Goddess of all the wealth of the "cows". Due to this, she is of the "celestial" nature (and form) and "incomparable" to anyone else! Later, mothers Rohini and Devaki remembered her "loving friendship", and this made them shed tears profusely, drenching their necks and although unable to speak, due to choking of the throat (due to swelling emotion), began to speak slowly. Through this, their "three actions" viz. of the mind, word and body, have been described.

Their "words" are spoken through the following 2 verses.

को विस्मरेत वां मैत्रीमनिवृत्तां व्रजेश्वरि ।

अवाप्याप्यैन्द्रमैश्वर्यं यस्या नेह प्रतिक्रिया ॥३८॥

VERSE 38 Meaning: "Oh Goddess of Vraja! Your friendship, which is everlasting, is of such a noble nature, that we will not be able to repay this debt, even through the opulence and wealth of Lord Indra! How can we ever forget your exalted friendship?"

श्रीसुबोधिनी: वां युवयोर्नन्दयशोदयोः। अनिवृत्तां निवृत्तिरहितां प्रत्युपकाररहितामिति यावत्। व्रजेश्वरीति माहात्म्यार्थं संबोधनम्। नन्दोऽपि निकट एव तिष्ठति। क्षत्रियाणामेव दूरे व्यवहारः। कदाचित्प्रत्युपकारसमर्था अपि यादवाः प्रत्युपकारं न कृतवन्त इति यशोदाया हृदये कृतघ्नता भासेत तन्निवृत्त्यर्थमूचतुः अवाप्याप्यैन्द्रमैश्वर्यमिति। ऐन्द्रमप्यैश्वर्यं प्राप्य को वा विस्मरेतेति। यशोदानन्दाभ्यां यावानर्थो दत्तः सः स्वर्गादौ नास्त्येव। स एव विस्मारको भवेत् यो महान् भवेत्। अथ प्रत्युपकारः कर्तव्य इति तस्मिन्नपि पक्षे ऐन्द्रेऽपि पदे दत्ते न प्रत्युपकार इति इन्द्रपदकीर्तनम्। यस्याः मैत्र्याः इह जगति प्रतिक्रियैव नास्ति। अनेन सर्वयादवाः भगवद्भ्यां मैत्र्या क्रीता इति निरुक्तं भवति ॥३८॥

तां मैत्री स्मारयति एतावदृष्टपितराविति ।

SRI SUBODHINI: "We can never repay for your deep everlasting "friendship". How can we ever forget this? Oh Goddess of Vraja!" — This addressal has been made to bring out the "glory" (Mahatmyam) of mother Yasodha. Nandagopa, at that time, stood nearby, as only among the members of the "warrior" class, the "affairs" of the ladies (such as this meeting) take place, away from the gaze of their "men"! The Yadavas, even if they were capable of paying his "debt", may not "repay" the same. This doubt, that the Yadavas may not repay this "debt" may arise, in the mind of mother Yasodha. With a view to remove this doubt, it is said, by mothers Rohini and Devaki, that, who can be ungrateful to the person, who has given opulence and wealth equal to Lord Indra's? The "wealth" (Aishwaryam), which mother Yasodha and Nandagopa have given them, is not available even in the "heaven"!

Of course, it is necessary to repay or do some "good" turn, in return to this immense "wealth" received. On this also, mothers Rohini and Devaki say, that even after giving the "Indra-hood" itself, "repayment" will not take place. Why? The "friendship" exhibited by Yasodha is far nobler, greater and sacred (valuable) than the glorious "Indra". Hence "repayment" for this "loving friendship" (Maitri) can never be "repaid" at all! i.e. there is nothing of "equal value" for this, in the Universe! We may also say that, "You both (mother Yasodha and Nandagopa) have veritably "bought", through your "friendship" the entire "Yadava" clan!"

They now make them remember the glory of this "friendship" through the following verse.

एतावदृष्टपितरौ युवयोः स्म पित्रोः

संप्रीणनाभ्युदयपोषणलालनानि ।

प्राप्योषतुर्भवति पक्ष्म ह यद्वदक्ष्णो-

न्यस्तावकुत्र च भयौ न सतां परस्वः ॥३९॥

VERSE 39 Meaning: "These children (both Sri Krishna and Sri Balarama) had never seen their parents, since their birth! You both, protected these children, like the eyelids protect the eyes! Becoming their parents, you both put efforts to make them grow, with care and love. You both conferred on them great welfare and progress. Through your constant and vigilant loving care, both these boys stayed at Vraja without any fear or danger in anyway! The saying, "Noble persons are not aware of the difference between what is "theirs" and of "others" (mine and thine)", is true indeed."

श्रीसुबोधिनी: बाल्ये दर्शनमदर्शनमित्यदृष्टपितृत्वम्। युवयोरेव पित्रोः पितृभ्यां संप्रीणनादिकं प्राप्य युवयोरेवोषतुः। सम्यक् प्रीणनमलौकिकदानहिताचरणादिभिः। अभ्युदयः शान्तिकादिभिः। पोषणं नवनीतादिभिः। लालनं स्तुतिचुम्बनादिभिः। एतच्चतुष्टयं प्राप्य यथा अक्ष्णोः पक्ष्म तथात्वमिति। भवतीति संबोधनम्। हे भवति त्वमनयोरक्ष्णोः पक्षमेव रक्षिकेति यशोदाया अधिका स्तुतिः। अत एव युवयोरन्यस्तावेतावकुत्रभयौ। अत एव पूतनादीनां भयं निवृत्तमिति भावः। नन्वेवं रक्षा स्वकीयस्यैव क्रियत इति कृष्णोऽस्माकमेव अस्माभिश्च नेतव्य इति शङ्कायामूचतुः न सतां परस्व इति। परस्व इत्यसद्बुद्धिः सतां कदापि न भवति ॥३९॥

एवं द्वितीयानामुक्त्वा तृतीयानामाह गोप्यश्चेति।

SRI SUBODHINI: When the child is born, on opening it's eyes, it desires or sees only it's parents. But this "seeing of parents" could not happen to these two "boys" (Sri Krishna and Sri Balarama). Hence, "both of

you became their mother and father, in every way, including in supernatural ways (Aloukik), gave everything of yours' to these two boys, conferred welfare and looked after these boys. Due to this, they both stayed with you, in great love and affection. Their "progress" (in health etc.) and all "rituals" (of naming etc.) were all done by you only. You made them grow healthy, with newly churned butter everyday, pampered them with "kissing" and "praising". In this way, from all sides, both of you protected these boys, like the eyelids protect the eyes! "Oh, queen of the house!" (Bhavati) — this addressal to Yasodha is made to "praise" Yasodha more than Nandagopa — as only mother can protect the child, with care and love, as the eyelids protect the eyes! Due to this care and love only, both these "boys" were fully protected and lived there, in joy and happiness, without any fear or danger". By telling like this, they conveyed, that the fear from demoness Putana and others also got removed. "In this way, care and protection, is usually done for one's own children only!" Will Yasodha and Nandagopa claim Sri Krishna now, and take them away with them to Vraja? This doubt is removed by both mother Rohini and Devaki by saying, that Nandagopa and Yasodha did not have this feeling at all, as "noble and exalted persons do not get the bad intellect of seeing the difference between "one's own" and of "others"! (mine and thine).

After speaking about them, they now tell about the "third" category of persons (Gopis) — through the next verse.

श्रीशुक उवाच—

गोप्यश्च कृष्णमुपलभ्य चिरादभीष्टं

यत्प्रेक्षणे दृशिषु पक्ष्मकृतं शपन्ति ।

दृग्भिर्हृदीकृतमलं परिरभ्य सर्वा-

स्तद्भावमापुरपि नित्ययुजां दुरापम् ॥४०॥

VERSE 40 Meaning: “Shri Sukadeva said, “Nurturing, for a long time, with their ardent eagerness to have the “Darsan” of our Lord Sri Krishna, the Gopis of Vraja attained this “Darsan”. But, as the eye-lids came in the way, at regular intervals, of their “continuous” Darsan of our Lord, they began to give “curses” to Lord Brahma. They, then deeply imbibed the most beautiful Divine form of our Lord, in thier hearts and embraced Him, with intense love. Through this, the Gopis attained, everyday, the highest “Samaadhi” (oneness with our Lord). They expressed the noblest desire to attain the love (Bhakthi) to our Lord. They were blessed by our Lord with the “Darsan” of His’, which is very rare, even for the Yogis, with so much love, that they became, through the intensity of their Bhakthi and love to our Lord, of the same form of our Lord only (i.e. they became one with our Lord).”

श्रीसुबोधिनीः गोपीनां कृष्ण एव संभाष्यः न तु देवक्याद्याः तादृश्यः कृष्णमुपलभ्य सम्यग्दृष्ट्वा दृशि स्थितं भगवन्तं दृग्भिरेव हृदिकृत्य अन्तकरणे समागतमात्मनैव देहादिव्यवधानरहितेनालमत्यर्थं परिरभ्य सर्वा एव तद्भावं कृष्णभावं प्राप्ताः। अन्तर्गते भगवति आलिङ्गनार्थं प्रवृत्ताः स्वजीवात्मानं तत्र संयोज्य भगवता सह ऐक्यं प्राप्ताः लिङ्गशरीरमपि तिष्ठतीति जीवधर्मापेक्षया भगवद्भर्मा बलिष्ठा इति जीवभावं परित्यज्य भगवद्भावं प्राप्ता इत्यर्थः। चिरादभीष्टमिति। सर्वभावेन प्राणानां तत्समीपगमने हेतुरुक्तः। अभीष्टतायाः परमसीमामाह यत्प्रेक्षणे दृशिषु पक्ष्मकृतं शपन्तीति। ‘जड उदीक्षतां पक्ष्मकृद्दृशाम्’ इति। अक्षिरक्षार्थं पक्ष्मकरणं भगवद्दर्शनदशायामक्ष्युपघातकशङ्काभावात् पक्ष्म व्यर्थं प्रत्युत व्यवधानं करोतीति बाधकमतो ब्रह्मा भगवद्दर्शनयुक्तानां पक्ष्म कुर्वन् दर्शनरसानभिज्ञो जड एवेति वदन्त्यः भगवत्प्रेक्षणे दृशिषु यः पक्ष्मकर्ता तं शपन्ति। एवं दर्शनरसाभिज्ञाः ततो दृग्भिर्हृदीकृतं

भगवन्तं बहिः शङ्क्या आलिङ्गनबाधाद् अन्तरेव परिरभ्य तद्रूपा जाताः।
 अयं भावस्तासां कामेन जातः तत्राप्यनायासेन। साधनसहस्रस्यापि
 एतदशक्यमित्याह नित्ययुजामपि दुरापमिति। निरन्तरयोगरतानामप्यप्राप्यम्।
 असूयादिसर्वदोषपरिहारार्थं भगवान् उपायान्तरमलभमानः स्वभावं दत्तवान्।
 ननु तासां स्वभावे काचित्प्रतीतिरस्ति। अत एव श्रूयते।

SRI SUBODHINI: The Gopis were eager to meet our Lord Sri Krishna, and to talk to Him – not with mother Devaki and others. Why? In their mind, they nurtured the thought, that it was mother Devaki, who had taken away our Lord Sri Krishna from Vraja. Such Gopis, now had the “Darsan” of our Lord, in a very good way, and being very near to them! They took our Lord through their eyes into their hearts, and without the obstructions created by their body etc., through their “Aatma” only, they embraced our Lord, intensely, and attained the “Bhāva” (attitude) of our Lord Sri Krishna! In other words, the Gopis, with a view to embrace our Lord Sri Krishna, who had come into their hearts, joined their “Aatma” with our Lord Sri Krishna, and became “united” and “one” with Him! At this time, the Gopis had retained their bodies too! If so, how did they have this “union” and “oneness” with the Lord? This doubt is removed by our Shri Mahaprabhuji, that in comparison to the “qualities of the Jeeva”, the “qualities of our Lord” are more powerful and due to this THE GOPIS GIVING UP THEIR “JEEVABHAVA” (THINKING THEMSELVES AS ONLY INDIVIDUAL JEEVAS) ATTAINED THE “BHAGAVATBHĀVA” (THE ATTITUDE AND QUALITY OF OUR LORD HIMSELF). This was made possible, as they were very eager to attain our Lord, for such a long time, and due to this, their “vital force” (Prāna) attained the nearness of our Lord, with full

intensity and love. The farthest limit of this "desire" enabled them to attain our Lord!

In this "Darsan" of our Lord, the "eyelids" were creating some obstructions. The Gopis cursed Lord Brahma, for having made the "eyelids", which prevented them from having the "Darsan" of the Lord, continuously! — by telling that "Lord Brahma is gross i.e. a foolish person. He has made the eyelids to protect the eyes. But during the "Darsan" of the Lord, no harm can happen to the eyes at all! Hence, the "eyelids" are a sheer waste indeed! They put "obstruction" in the "Darsan" of our Lord too! They now say that Lord Brahma is not aware of the bliss of having the "Darsan" of our Lord, which the ardent and loving Bhakthas of our Lord would experience. Hence, Lord Brahma is a "dullard" and a "foolish" person! Now, the Gopis give the "curse" on this "maker" of the unnecessary eyelids viz. Lord Brahma, which comes in the way of continuous "Darsan" of our Lord!

The Gopis, who are aware, and had realized the "bliss" of our Lord's "Darsan", through their eyes, made our Lord manifest in their hearts. If the Lord was present outside, "embracing", our Lord may become impossible. Hence, only in their hearts, they embraced our Lord, intensely, and became of the form of our Lord Sri Krishna! only! This "attitude" had arisen due to their "love" for our Lord Sri Krishna. Even in this (i.e. the embracing the Lord in their hearts), they did not have to take any trouble or put efforts, although, this sort of "attitude and experience" is veritably impossible to be attained, even if one practices thousands of spiritual practices! This "vital fact" is made clear by the use of an example. The

Yogis who are wedded to the practice of meditation at all times, are also not able to attain this "bliss"! Our Lord, with a view to remove the "blemish" of jealousy etc. searched, and on finding, that there was no remedy available, gave to the Gopis, the "Swabhāva", (natural attitude), which made them not aware of anything or anyone else, than their love to our Lord only, and our Lord. Hence it is heard that.

‘गोमति मतिमति किमिदं हरि हरि हरिणा कथं सङ्गः ।

जातं पीतं वसनं मेचकमङ्गं गतोऽङ्गनाभावम्’ इति ॥

KĀRIKA 1 Meaning: "Oh! Words which are very wise! How come, you have developed relations with this type of person, whose clothes are yellow, and the body is blue and He, who has Himself attained the "Bhāva" (nature — attitude) of being a woman!"

श्रीसुबोधिनीः अतः पूर्वविस्मरणार्थं भगवानेवं कृतवानिति तृतीयकक्षास्थानामत्युत्कर्ष उक्तः ॥४०॥

ततो भगवान् तद्भावदाढ्यार्थं किञ्चिदुपदेष्टुं तत उत्थाय एकान्ते गत्वा यथोचितं कृतवानित्याह भगवानिति।

SRI SUBODHINI: With a view to forget the earlier attitude, our Lord had enacted this type of "Leela" here. In this way, the glory and bliss of this third category of persons have been told.

Later, with a view to make their "bliss" (attitude) very strong and permanent and to give some "instructions and advice" our Lord got up from there and went to a lonely place, to do, what He thought was appropriate — as per the next verse.

भगवांस्तास्तथाभूता विविक्त उपसंगताः ।

आश्लियानामयं पृष्ठा प्रहसन्निदमब्रवीत् ॥४१॥

VERSE 41 Meaning: "Our Lord Sri Krishna met the Gopis alone, and as per their attitude and desire, embraced them. Afterwards, He asked them as regards their welfare and smilingly spoke to them."

श्रीसुबोधिनीः स्वयमेवान्तर्वर्तत इति यदेव करिष्यति तदेव ता अङ्गीकरिष्यन्तीति विविक्ते एकान्ते उपसंगताः समीपमागताः गोपीः बहिः स्वयमेवाऽश्लिष्य बहिर्धर्मानपि स्वकीयांस्तासु बहिः स्थापयित्वा पश्चादनामयं पृष्ठा स्ववचनं स्मृत्वा प्रहसन्निदं वक्ष्यमाणमब्रवीत् ॥४१॥

स्वलीलां तासु स्थापयन्निवाह अपि स्मरतेति।

SRI SUBODHINI: Our Lord was present inside each of the Gopis by Himself. Hence whatever the Lord will desire or deem to do, the Gopis will accept it with love. The Gopis came near to our Lord, in this lonely place. They embraced the Lord, from their "outside" now, and our Lord established His virtues and qualities in the Gopis, through this "embrace" in the outside also. Afterwards, He asked for their welfare and remembering His "promise", smilingly began to say the following.

He spoke, as though He had established all His "Leelas" in them — through the next verse.

अपि स्मरत नः सख्यः स्वानामर्थचिकीर्षया ।

गतांश्चरायितान् शत्रुपक्षक्षपणचेतसः ॥४२॥

VERSE 42 Meaning: "Our Lord Sri Krishna told, "Oh friends! I had gone away (from Vraja) to complete certain tasks of my relatives. But, I got involved in the task of destroying the hordes of enemies, which forced Me to stay there for a long time! Did you all remember Me at any time, while you were in Gokulam?"

श्रीसुबोधिनीः हे सख्यः। अपीति संभावनायाम्। नोऽस्मान् किं स्मरत। अस्मरणं तु भवतीनामेव दोष इति परिहासोक्तिः। स्वस्यापराधं

परिहरति स्वानामर्थचिकीर्षया गतानिति। किं कर्तव्यार्थं गतं मथुरायां तत्र बन्धूनां हितकरणार्थं प्रवृत्तौ भूयान् कालो जातः। तेनैवानागमनं चित्तं तु भवतीष्वेवेत्यर्थः। चिरकालावस्थितौ हेतुमाह शत्रुपक्षक्षेपणचेतस इति। शत्रूणां पक्षाः सर्व एव नाशनीया इति। अन्यथा समूला न नश्यन्तीति। स्त्रीभिः सह परिहासभाषया एतद्भगवतोक्तम् ॥४२॥

यस्तु मर्मनिभिज्ञः स एतदङ्गीकरोति। न त्वभिज्ञ इति। अभिज्ञा गोपिकाभगवान् वञ्चयतीति भगवति अवधानबुद्धयो भवन्ति, अतस्तद्दोषपरिहारार्थं भगवानाह अप्यवध्यायथेति।

SRI SUBODHINI: "Oh friends!" — the word "Api" (and) is used here by the Lord to emphasize His "expectations"! "Are you all remembering Me? If you do not remember Me, then it may be due to your own "blemish" only!" This sort of comment is usually done to make fun only! Our Lord is trying to remove His own "offence" (He had promised the Gopis, that He will definitely comeback to Vraja). "I had gone away to Mathura to complete the tasks of My relatives. When I was engaged in this task, there, a lot of time went by, and due to this reason, I was not able to come to Vraja. My mind, of course, was always with you all only! "Why did He take so much time? The Lord gives the reason for this by telling that, "I was involved in destroying the enemies through any way, as, if I were to do only "ordinary" actions, then the enemies would not have got destroyed completely. Hence, I had to stay for a very long time, and I had to destroy the enemies "by their roots". Our Lord told all this to the Gopis, in a "fun filled" language!

He, who is not aware of the "secret", will accept this argument — but not the wise understanding person! The Gopis were wise and knowledgeable. Hence, they realized,

that the Lord was “putting them off”, through such a statement. Due to this, they got the “opposite” knowledge and attitude about our Lord. Hence, with a view to remove their “blemish”, our Lord, through the next verse, gave His “advice and instructions” i.e. he explained and made them understand.

अप्यवध्यायथास्मान्स्विदकृतज्ञा विशङ्कया ।

नूनं भूतानि भगवान् युनक्ति वियुनक्ति च ॥४३॥

VERSE 43 Meaning: “That I have forgotten you”
 – Please do not put this blemish on Me, by thinking like this (i.e. doubting Me) in the “opposite” way! Meeting each other and going on separate ways – both of these events are not in the hands and under the control of the human beings! This power is with the Lord (Bhagawan) only. When the Lord desires to separate the human beings, then the “separation” takes place, and when He desires to make the humans “meet”, then their “meeting” takes place. Hence, please understand this fact for everyone, that this is the rule and order.”

श्रीसुबोधिनी: ध्यै चिन्तायामित्यस्य अवोपसर्गसहितस्य लोटि तादेशरहितस्य मध्यमपुरुषवचनं अवध्यायथेति। अवध्यानं विरुद्धध्यानम्। अपीति संभावनायाम्। अस्मान् बलभद्रोद्धवादिसाहित्येनावध्यानप्राप्तिं सूचयति अपि स्विदिति। अकृतज्ञा एते इयि या विशिष्टशङ्का विरुद्धशङ्का वा स्वाधीनत्वे दोषोऽयं भवेत्। पराधीनं त्वेतदित्याह नूनं भूतानि भगवानिति। युनक्ति कदाचित् वियुनक्ति वियोजयति च ॥४३॥

यस्मिन् पक्षे भगवति जारबुद्धिः तदैवं वचनं प्राणिन एव जारा भवन्तीति कथं कालेन संयोगवियोगौ क्रियेते इति चेत् तत्राह वायुर्यथा घनानीकमिति।

SRI SUBODHINI: The Gopis had got the “opposite” knowledge. The Lord has used the word “Asmaan” (on us) to mean that “do not blame Me, Balarama, Uddhava

and others as “ungrateful”. We will be “ungrateful” only, when the “Jeeva” is independent, and it is able to do everything as per it’s desire. The “Jeeva” is under the control of another. It is our Lord who makes the “Jeevas” meet with each other or makes them get separated! Due to this, please do not think, that I had forsaken you all and went to Mathura.”

When the Gopis had the attitude of our Lord being a “paramour” (Jaara Buddhi), then these words will make the “beings” only as the “paramour” (and not our Lord). In this, how do the “union” and “separation” take place? This is answered through the following verse.

वायुर्यथा घनानीकं तृणं तूलं रजांसि च ।

संयोज्याक्षिपते भूयस्तथा भूतानि भूतकृत् ॥४४॥

VERSE 44 Meaning: “Like the wind brings together the clouds, grass, cotton (threads) and dust and later makes them get separated, in the same way, the Lord, who is “Kaala” (time), brings “beings” together and separates them (as per His will).”

श्रीसुबोधिनी: यथा वायुः मेघसमूहं वियोजयति योजयति च। यथा तृणसमूहं वात्यारूपः। तूलं च कार्पासपिण्डं, रजो भूरेणुः, तृणादीनि राजससात्त्विकतामसानि निर्गुणा मेघाः, चतुर्विधा अपि वायुना स्वेच्छया नीयन्ते स्थाप्यन्ते वा। तथा भूतानि चतुर्विधान्यपि भूतानि। भूतकृत् कालः। योजयति वियोजयति च। अतः कालाधीनत्वात् योगवियोगार्थं कोपि नोपालभ्यः ॥४४॥

परमार्थबुद्धियुक्ताश्चेत्तत्राह मयि भक्तिर्हि भूतानामिति।

SRI SUBODHINI: In the way, the wind separates the thick cloud formations and disperses them into small bits and makes them come together also; in the way it moves the grass, small or big cotton balls and the dust

on the face of this earth and then gathers them together and also separates them, at will, in the same way, the Divine factor of "time" (Kaala) makes "beings" come together and get separated! The "wind" makes all these four objects come together and separates them also. Among these, three items viz. the grass, cotton and dust are Rajasik, Satwik and Tamasik respectively. The remaining items viz. the "clouds" are "beyond the qualities" (Nirguna). As such, as all the beings are under the control of "Kaala" (time), no one should blame anyone for bringing together or making people get separated.

If the Jeeva is endowed with the intellect to attain the Lord (Paramaarth Buddha — an intellect which is spiritually inclined to attain the "highest meaning" i.e. truth about our Lord), then the Lord gives the following declaration — as per the next verse.

मयि भक्तिर्हि भूतानाममृतत्वाय कल्पते ।

दिष्ट्या यदासीन्मत्स्नेहो भवतीनां मदापनः ॥४५॥

VERSE 45 Meaning: "For all the beings, the Bhakthi done to Me (devotion) is capable of conferring "Moksha" on them! Hence, congratulations to you all! As you all have attained My Bhakthi and love, which will make all of you attain Me. (As I am the Moksha)."

श्रीसुबोधिनी: भक्तिः शास्त्रीया आन्तरप्रेमसहिता सेवादिः, इन्द्रियाणामहमहमिकया स्वाभाविकी वृत्तिर्वा। अमृतत्वाय मोक्षाय। भूतानामिति नात्रावान्तराधिकारभेदो वक्तव्यः यथा मर्यादायां ब्राह्मण एव मुच्यत इति न तथा भक्तिमार्गे। कल्पत इति असहायैव भक्तिर्मोक्षं दातुं समर्था न तु ज्ञानमिव कर्मापेक्षते अन्तःकरणशुद्धिं वा। अतो भक्तानां मोक्षः नात्यन्तं दुष्प्राप्यः। भवतीनां तु ततोपि विशेष इत्याह दिष्ट्या यदासीन्मत्स्नेह इति। स्नेहो लौकिकः स तु कामकृतो भवति 'काममयः पुरुषः' इति सहजोऽपि

कृत्रिमो। वैधः सहजो भगवद्विषयको न भवतीति असंव्यवहार्यत्वाद्भगवतः। प्रकृते तु दैवगत्या मद्विषयो जातः तस्य च फलं मदापन इति मामेवापयति प्रापयतीति मद्भावं मत्सायुज्यं वा करोतीत्यर्थः। अमृतत्वं ब्रह्मभावः, पुरुषोत्तमभावो मद्भावः। तद्वैलक्षण्यं पूर्वमेवावोचाम ॥४५॥

कीदृशो भगवान् यादृशं स्नेहः प्रापयतीत्याकाङ्क्षाक्षायामाह अहं हीति।

SRI SUBODHINI: The scriptures deal with “heart’s love” and it’s manifestation outside into the rendering of “Seva” (service) to our Lord, and this attitude of love and service to our Lord is called as “Bhakthi” or devotion. In other words, each of the senses should get engaged with our Lord, with their respective functions in a very natural manner (i.e. not forced or contrived) – that they tell to each other, in a competitive spirit, that “Let me be the first one to meet our Lord). **THIS IS BHAKTHI OR DEVOTION TO OUR LORD!**

This type of Bhakthi enables the devotee to attain Moksha! Thus, true devotion (Bhakthi) to our Lord confers the benefit of liberation on the devotee. There is no other difference in this. e.g. in the “Maryada path” (orderly scriptural spiritual path), it is the “Brahmins” who will attain Moksha or liberation. In this path of Bhakthi, this is not so restricted to Brahmins only. **BHAKTHI IS CAPABLE OF BLESSING EACH AND EVERYONE ATTAIN MOKSHA, IRRESPECTIVE OF CASTE OR BIRTH.**

The path of “Bhakthi” is not like the path of “Jnāna” (knowledge). There is no need for a specific type of action or the purity of one’s inner mind. Hence the “Bhakthas” (devotees) do not attain their “liberation” with great difficulties i.e. they attain this very easily!

moves the grass, small or big cotton balls and the dust

“For you all, this liberation is more easier to be attained! Hence, please accept My best wishes and congratulations! YOU HAVE ALL NATURAL LOVE (DEVOTION) FOR ME. The “worldly love” is based on “desire” and as per the dictum “The Purusha (being) is full of desires”, this “natural love” which everyone has, becomes “artificial” due to worldly attachments! The love, which is based on “rules and traditions” is never “natural” and very seldom gets related to Me – AS IT IS NOT POSSIBLE TO HAVE A “WORLDLY” RELATIONSHIP WITH OUR LORD I.E. BASED ON ONLY MATERIAL CONSIDERATIONS. Due to the Divine grace, your “love” has got related to Me. The result of this “love” (Bhakthi) is “attaining” Me i.e. ALL OF YOU WILL ATTAIN THE “LIBERATION” (MOKSHA) OF “UNION WITH ME” (SAAYUJYAM). The word “immortality” (AMRUTATWA) denotes the attainment of “Brahman” (absolute truth). But the attitude of “SRI PURUSHOTHAMA OR MY ATTITUDE” to which the Lord refers to, is different and is considered as the highest! This has been explained before also.

WHAT IS THE NATURE OF OUR LORD, WHICH THIS “LOVE” (SNEHA) CAN MAKE A “JEEVA” ATTAIN HIM? IT IS SAID, THAT ALL TYPES OF ACTIONS, JNĀNA (KNOWLEDGE) AND OTHERS CANNOT MAKE THE “JEEVA” ATTAIN OUR LORD. This “truth” is being told by our Lord, as per the following verse.

अहं हि सर्वभूतानामादिरन्तोऽन्तरं बहिः ।

भौतिकानां यथा खं वार्ष्णीयुर्योतिरङ्गनाः ॥४६॥

VERSE 46 Meaning: “Oh, My own! Like in all material objects, there is a beginning and end, outside and

inside, and are all filled up or consisting of the 5 elements (space (sky), water, earth, wind and fire), in the same way, it is Me (the Lord) only, who is the beginning – end, inside and outside of all “beings” – having enveloped them.”

श्रीसुबोधिनी: स्नेहस्य मत्प्रापणे आवरणनिराकरणमेव साध्यम्। न तु प्रयासान्तरमस्तीति वक्तुं भूतानां पूर्वापरबाह्याभ्यन्तरभेदेन प्रदेशचतुष्टये स्वस्यावस्थानं निरूप्यते। युक्तश्चायमर्थः। व्यापको हि परिच्छिन्नस्य एवमेव भवति। आदिरन्त इति उत्पत्ते पूर्वं नाशानन्तरं च अहमेवेति कालपरिच्छेदे। उभयतः स्थितिमाह अन्तरं बहिरिति। देशपरिच्छेदे। सङ्घाताभिप्रायमेतदणुजीवाभिप्रायेऽपि। तत्र पञ्चमहाभूतानि दृष्टान्तीकरोति भौतिकानामिति। खमाकाशं वार्जलं तामसराजसभावनिरूपणार्थं आकाशजलयोः क्रमो निरूपितः। तथैव भूवाय्वोः सृष्टिप्रलयभेदेन क्रमद्वयं निरूपितं भवति। मध्ये सात्त्विकं तेजः आद्यन्तयोस्तामसौ तत्संलग्नौ राजसौ मध्ये सात्त्विकमिति यथा सर्वतो व्याप्तं शरीरं तत्संलग्ना इन्द्रियप्राणाः मध्ये चैतन्यमिति ज्ञापनार्थम्। अङ्गना इति संबोधनं उत्तमाङ्गवत्त्वेन विश्वासार्यम् ॥४६॥

एवं परितो वेष्टनमात्रतया स्वस्य जीवानां जगतो वा भेदो निरूपितः तन्निराकुर्वन् केवलात्मप्रतिपत्तिमाह एवमिति।

SRI SUBODHINI: “TO ATTAIN ME, ONE NEEDS TO REMOVE THE “COVERING” (AAVARAN), WHICH ONE HAS PUT ON THIS “SNEHA” (LOVE) – (BY WAY OF ATTACHMENTS – AS MINE AND THINE) ONLY, AND NO OTHER EFFORT IS REQUIRED! I AM PRESENT AND HAVING ENVELOPED ALL THE BEINGS ON ALL THE 4 SIDES VIZ. OUTSIDE – INSIDE, THEIR BEGINNING – THEIR END ETC. The Lord’s saying like this, is indeed appropriate. The “material” which is present everywhere (or having enveloped), remains, in individual broken objects, in this way only. I ONLY EXIST BEFORE THE “BEGINNING”

(ORIGIN) AND ALSO AFTER ALL “ENDING”! By telling like this, the Lord emphasized “His presence” at all “times” (Kaala) i.e. OUR LORD IS PRESENT IN EVERYONE AND EVERYTHING AT ALL TIMES. DUE TO THIS, AT NO TIME, ANY “JEEVA” OR “OBJECT” (I.E. ANIMATE OR INANIMATE) IS SEPARATE FROM OUR LORD!

In this context, speaking about the nature of the “atomic” Jeeva, our Lord gives the example of the 5 primordial elements. The “space” and “water” have been told, to speak about the “attitudes” (Bhāva) of “Tamas” and “Rajas” respectively. In the same way, both “earth” and “wind” have been explained, as regards their origin and destruction, respectively as “two” in number! In the middle the “Satwika” “fire” (Tejas) has been told. In this way, the purpose of our Lord telling these, in this orderly way, is to emphasize, a very important point. Like the “body” is one, wherein the “senses” (Indriyas) and “vital force” (Prāna) are situated, and in the “middle” of the body there is the presence of “consciousness” (Chaitanya)! Thus, in the beginning and end of this body, there is the influence of “Tamas”, and the quality of “Rajas” being intertwined with both of them. In the middle, there is the presence of the Satwik “fire” (Tejas) as “consciousness”.

The Gopis have been addressed by our Lord as “Anghana” – to instill faith, in their minds, for His “words” (Anghana = of Divine limbs or parts).

In this way, our Lord, as He is present on all the four sides (i.e. everywhere), has told about the difference of the “Jeevas” (those who are created by Him) and of the Universe. Through the next verse, removing even these “differences”, the Lord, proves that there is only one

“Aatma” which is the basis for everything.

एवं होतानि भूतानि भूतेष्वात्मतया ततः ।

उभयं मय्यथ परे पश्यताभातमक्षरे ॥४७॥

VERSE 47 Meaning: “Like the physical bodies of the pots, — clothes are originated from the 5 elements, and later they merge or go back into their original elements only, in the same way, this Universe, based on the principle of “cause and effect”, in the end, merges into Me only — all these merge into the “imperishable” (AKSHAR). All of you see this! — telling like this, the Lord showed and made the Gopis experience the “Brahman being the basis” and nature of everything! After explaining like this, our Lord showed the “Lord as the basis” of everything (Bhagawadroopata). After proving this, the Lord told them that ONLY LOVE (BHAKTHI — SNEHA) TO OUR LORD WILL CONFER THE “AUTHORITY” ON ANYONE TO EXPERIENCE THIS SPIRITUAL TRUTH AND FELICITY!”

श्रीसुबोधिनी: अनेन प्रमेयं भगवानिति समर्थितं भविष्यति। पूर्वश्लोके भूतानि परितो निरूपितानि। भौतिकानां कालपरिच्छेदे देशपरिच्छेदे च मध्यभावस्तु न निरूपितः। मध्यभावस्तु किमात्मक इत्याकाङ्क्षायामाह मध्येऽपि भूतान्येव भौतिकेषु वर्तन्ते। नदीनिमग्नघट इव स्थिता भविष्यन्तीति पिण्डकारणत्वेन च स्थिता भविष्यन्तीति न जलात्मता घटस्य भविष्यतीति विशेषमाह आत्मात्मतयेति। आत्मनां भूतशब्दवाच्यानां घटपटादीनामात्मतया स्वरूपत्वेन महाभूतानि भौतिकेषु भवन्तीत्यर्थः। अनेन पञ्चमहाभूतात्मकत्वं जगतो निरूपितम्। ततः परमुभयविधस्य कार्यकारणभावापन्नस्य भूतजातस्य भगवानाद्यन्तयोरन्तर्बहिः तद्रूपश्चेति निरूपयति तत उभयं मयीति बोधनार्थम्। तत इति क्रमः आनन्तर्याथो निरूपितः। एतन्मयीति वचनं ब्रह्माण्डान्तर्वर्तिभूतभौतिकपक्षे पुरुषपरं ब्रह्माण्डपक्षे तु कालपरम्। अथ तदनन्तरम्। कालसहितस्य सर्वस्यापि कार्यजातस्य पूर्ववन्मयि परे अहं तेषामाद्यन्तान्तरवर्तीत्यादि। एतावद्दूरे स्वरूपं निरूप्य

तस्यानुभवं कारयति पश्यतेति। किं द्रष्टव्यमित्याकाङ्क्षायां क्रमनिरूपणं परित्यज्य फलमाह अक्षरे आभातमिति। अनेन ब्रह्मात्मभावोऽपि निरूपितो भवति। जीवानामप्यतिरिक्तभावस्य निराकृतत्वात्स्नेहस्य मदापनजनने अधिकार इव निरूपितः ॥४७॥

तेन को वाधिकारः संपन्न इत्याकाङ्क्षायामाह अध्यात्मशिक्षयेति।

SRI SUBODHINI: From this, it will be clearly proved that "Prameya" (the Lord, whom everyone should seek, because of His love for this Universe and His devotees) is our Lord Sri Krishna only. In the previous verse, it is said, that the 5 primordial elements have enveloped everything on all the four sides. But the factors of "time" and "space" and their influence on the "objects" especially of it's "middle Bhāva (nature)" (i.e. in between) have not been explained. Then, what is it's nature? On this, it is said, that even in the "middle" of these "objects", there is the presence of these 5 elements only like the space etc. In view of this, only these 5 elements are in every "material" object, and there is no other factor or element. That is why, this Universe has been told to be the "form of the 5 primordial elements" (PANCHA MAHABHOOTAS).

After making the Gopis understand this, the Lord tells them later, that all these objects, (in the Universe) which are originated through the principle of "cause and effect", both in their "beginning — end, outside — inside", and also "it's physical material form" are also our Lord only! By proving this, our Lord further tells that "both of them are in Me only" (TATA UBHAYAMAYI). The purport of this is as follows. (1) The elements and the objects in this vast Universe is from the "primordial Purusha" (Lord) and this is the "Para" viz. the truth with is Beyond

(the highest truth)! The factor of "time" (Kaala) also is "Para" (see meaning above). The "Kaarya" (task — action — effect) i.e. this vast created Universe also is "Para" (see meaning above) and this "Para" is Myself and it is "Me" who is present in all these! "I AM THE LORD, WHO RESIDES IN THEM AT THEIR BEGINNING, WHEN THEY EXIST (MADHYAM) AND ALSO AFTER THEIR END! AS SUCH, MY REAL FORM IS SO VERY VAST; and the Lord by telling like this MAKES THE GOPIS EXPERIENCE THIS TRUTH. HE SAYS TO THEM "PASYATA" (please see for yourself!). PLEASE HAVE "DARSAN" OF THIS HIGHEST TRUTH!

Our Shri Mahaprabhuji asks here the question, what is to be seen? By giving up explaining the stages, involved in this "Darsan" (as the Lord had already made them to "experience" this) in attaining this "exalted Darsan", our Lord explains the "result" (Phalam) of this "Darsan". He says that "all this" (Darsan) is shining in the form of "imperishable truth" (Akshararoopa). The Lord also explained the truth of "Brahman" having become this "Universe" (JAGAT). By removing the mistaken idea of "Jeeva" being "different and separate" from Himself, the Lord has emphasized the inalienable "authority" of the Jeeva to attain Him!

What type of "authority" did they attain.? This is answered by Sri Sukadeva through the next verse.

श्रीशुक उवाच—

अध्यात्मशिक्षया गोप्य एवं कृष्णेन शिक्षिताः ।

तदनुस्मरणध्वस्तजीवकोशास्तमध्यगन् ॥४८॥

VERSE 48 Meaning: "Sri Sukadeva said, "In this way, our Lord gave these "spiritual" instructions to the

Gopis. The Gopis remembering this “teaching” attained our Lord, by giving up the sheaths of food etc. (their bodies). When this “ignorance” about their various “bodies” (Kosa) got destroyed, they began to have the “Darsan” of our Lord, as with the exalted experience of seeing our Lord as everything, and as in everything (SARVAATMABHAVA). ”

श्रीसुबोधिनीः अध्यात्मशिक्षा आत्मनो ब्रह्मत्वज्ञानबोधाय युक्तिपूर्वक-
निरूपणं तेन गोप्य एवं भगवता शिक्षिताः ब्रह्मभावापन्ना अपि बोधकस्य
भगवतः अनुस्मरणेन बोधितार्थानुस्मरणेन वा ध्वस्तजीवकोशाः सत्यः
व्यवधायकं स्वकीयमुपाधिरूपं लिङ्गशरीरं परित्यज्य तमेवाध्यगन् भगवद्रूपा
एव जाताः यथा भगवान्। तेनान्तःपूर्णो भगवानेव जातः। कोशस्थानीयो
भगवानाधिकदैविकः। सहजसर्वशक्तिर्वा देहस्त्ववशिष्यते व्याप्तभगवदंशः ॥४८॥

तस्य प्रतिबन्धकत्वाभावाय भगवन्तं विज्ञापयामासुः आहुश्चेति।

SRI SUBODHINI: The spiritual “teaching” given by our Lord to the Gopis is “AATMA IS BRAHMAN” — this truth, when explained with examples, and in a truthful way, is called as the “spiritual teaching”. Due to this “teaching” given by the Lord of the Universe Himself, the Gopis attained the “Bhāva” (experience) of “Brahman” (the highest truth). Despite this, as they remembered our Lord, with love, who had given them these “spiritual teachings” or by thinking again and again, these instructions of “Jnāna” (knowledge), they were able to destroy the various “sheaths” which cover up one’s “Aatma” (Divine self). [NOTE: The “sheaths” are made successively by food, vital air, mind, intellect, inner mind etc.] Through this, they were able to give up their “subtle body” also, which stands in the way of the “Darsan and attainment” of our Lord. In this way, they became of the “form of our Lord” (Bhagawadroopa). Like the “blissful

form" of our Lord, these Gopis also became of the same form! In their "inside, they became as our Lord only – totally and fully". The Lord, they experienced as the "indweller" in the "Divine Aatma". In this way the Gopis attained "omnipotency" (SARVASAKTHI). But, in their bodies, the power of our Lord got spread fully and due to this, their bodies were not destroyed.

For the sake of removal of all obstacles, they now pray to our Lord, as per the following verse.

आहुश्च ते नलिननाभ पदारविन्दं

योगेश्वरैर्हृदि विचिन्त्यमगाधबोधैः ।

संसारकूपपतितोत्तरणावलम्बं

गेहंजुषामपि मनस्युदियात्सदा नः ॥४९॥

VERSE 49 Meaning: "Oh, Lord with the lotus on your navel! Oh Lord of the Yogis, who have unfathomable wisdom always meditate on your lotus feet! Oh Lord, who is the Lord of all the Yogis! Your lotus like holy feet are installed in the hearts and meditated upon by the devotees! Your lotus feet is the highest refuge for those, who have fallen into the well of this "Samsara" (of births and deaths); Let these holy lotus like feet remain and illuminate, at all times, in our hearts, after manifesting these, though, we are engaged in doing "Seva" (service) at home only (i.e. though we are housewives only)."

श्रीसुबोधिनीः भक्तानामेवं स्थितिः उत्तमा एवंभावश्च, ब्रह्मात्मभावोऽस्माकं जात एव। इन्द्रियवर्गश्चातीतः। अतः आधिदैविके मनसि तवावतीर्णस्य पुरुषोत्तमस्य पादयुगलं मनसि सर्वदा स्फुरतु। तावता इयमवस्था स्थिरा भविष्यति। एतदभावे ब्रह्माभावापन्नस्यापि सर्वे दोषाः संभविष्यन्तीत्याशयेनाहुः हे नलिननाभेति। पद्मनाभत्वादयं ब्रह्मादीनामुत्पादकः तदनुवृत्त्यैव जीवानां स्थितिर्वा ब्रह्मभावेन स्तब्धतायां कृतघ्नता भवतीति तदभावार्थं प्रार्थित इत्यर्थः।

उपायेनाविर्भावं संपादयन्त्विति चेत् तत्राहुः योगेश्वरैर्हृदि विचिन्त्यमिति। अगाधबोधैर्ज्ञानपूर्णैर्बहिर्योगरूपसाधनयुक्तैरपि हृदि विचिन्त्यमेव। नन्वेतादृश्याविर्भावे किं प्रयोजनमिति चेत् तत्राह संसारकूपपतितोत्तरणावलम्बमिति। संसारकूपे निर्गमोपायरहिते यः पतति दूरादुच्चैः स्थितः पातककर्मणा नीचत्वं प्राप्नोति तस्य वैकुण्ठपदारोहणे अवलम्बनं भवति। कर्म ज्ञानादिकं ऊर्ध्वगमनं तन्निरालम्बने न साधकमिति सर्वथालम्बनं मृग्यते। स्वस्य बाधान्तरसंभावनामाहुः गेहंजुषामपीति। देहो वर्तत इति देहभागिनः गृहेयोजयिष्यन्ति। ततो गृहासक्त्या पूर्ववदेव प्राकृतत्वं भविष्यति। ततो गृहासक्त्या पूर्ववदेव प्राकृतत्वं भविष्यति। अयमेव च कूपे पातः। अपीति कदाचित्त्वत्कृपया देहसंबन्धो न भवेत् तदा न काचिच्चिन्ता इत्यपि सूचितम्। मनसि स्वयमेवोदियात्। नोऽस्माकं सर्वासाम्। एवं निष्कामतया गोप्यो मुख्या भक्ता जाताः। कामनिवारणार्थं च ज्ञानोपदेश इति निरूपितम् ॥४९॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षित-
विरचितायां दशमस्कन्धोत्तरार्धविवरणे द्वयशीतितमोध्यायः ॥८२॥

SRI SUBODHINI: This condition and nature (Bhāva) of the devotees are considered as the “best”. We have attained the experience of being Brahman. We have crossed the barrier of our “senses” also! Hence, Oh Lord! Thy lotus feet — of the manifested Sri Purushothama — always be present in our hearts, and in our Divine mind! When this “Bhāva” (attitude) is absent, even those, who have attained the experience of Brahman get attacked and affected by several types of “blemish”.

With this view, the Gopis say, “Oh Lord! Padmanabha! (with lotus navel). As You are Sri Padmanabha, You are the originator of Lord Brahma and others. Through this experience only all the Jeevas are alive and living. If we lose this “Brahmabhāva” then the “blemish” of “ungratefulness” will attach to us! That, this sort of situation should not arise, for this sake, they now pray to our Lord!

Why did they do this “prayer”? If the Lord were to tell them that, they should, through “Sādhana” (efforts) should, have our Lord get manifested! Answering this possible query from the Lord, the Gopis say that, “Oh Lord! Your lotus feet only are capable of taking out those, who have fallen into the well of “Samsara” (of births and deaths) i.e. your lotus feet is the only “refuge”, and they only can save these devotees. They emphatically say that there is no other way at all! Why? Because, even the Yogis with unfathomable wisdom (i.e. deep) contemplate and meditate on your lotus feet. The “well” of Samsara is such, that, there is no way to get out of this well for the one, who has fallen into this well. The “reason” for falling into this well is the “sinful actions” which one does, however high the person is situated or stationed. Due to these “sinful deeds” he falls into this well of “Samsara”. ONLY YOUR LOTUS FEET IS THE REFUGE FOR THESE SINNERS, FOR THEIR UPWARD JOURNEY TO ATTAIN SRI VAIKUNTAM, AS ONLY YOUR FEET CAN LIFT THEM FROM THIS “WELL OF SAMSAARA”! THE “SAADHAN” (TOOLS) OF “ACTION (KARMA), “JNĀNA” (KNOWLEDGE) ARE USELESS FOR THIS UPWARD JOURNEY. DUE TO THIS, REASON ONLY, THE DEVOTE SEARCHES FOR A “REFUGE”! (WHICH IS YOUR HOLY FEET).

The Gopis now speak about their “problems and deficiencies”. They say, “We have bodies! Due to this, we have to live in the houses. Most probably, by living in the houses, we may become “natural and worldly” like before! This indeed is the fall into the well of Samsara!” The word “Api” (and) has been used to indicate, that “perhaps, through Your grace, Oh Lord! Let us not get related to our bodies at all! Due to this, let us not have

any worry or anxiety! Let your lotus feet be manifested, in our mind, at all times."

In this way, the Gopis, became, through their "desireless love" of our Lord, the MOST IMPORTANT DEVOTEES OF OUR LORD! OUR LORD NOW DECIDED TO REMOVE THEIR "DESIRES" (KAAMA) FOR HIM, AND GAVE THEM INSTRUCTIONS ON "JNĀNA" (KNOWLEDGE). Thus it is explained in this way.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 82th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्री भागवत-दशमस्कन्ध - त्र्यशीतितमोध्यायं ॥

CHAPTER 83, CANTO 10,

SRI BHĀGAVATAM.

चतुस्त्रिंशे साधनानां मुख्यसाधनमीर्यते ।

कीर्तनं सरसत्वाय स्त्रीभिः स्त्रीणां निरूप्यते ॥१॥

KĀRIKA 1 Meaning: "In this chapter, the most important "Saadhan" (spiritual practice) of all the "Saadhans" is being told. This "BEST" "SAADHANA" IS THE SINGING OF THE HOLY NAMES AND LEELAS OF OUR LORD (BHAGAWADKEERTAN) WHICH IS FULL OF "BLISS". This is told by the ladies after meeting each other. In other words, after realizing that the singing of the holy names and Leelas of our Lord as the highest "Saadhana", they got together and sang our Lord's "praise"!"

सर्वसाधनसंपत्तिः कृष्णानुग्रहपूर्विका ।

तदभावे नैव सिद्ध्येदित्यनुग्रहवर्णनम् ॥२॥

KĀRIKA 2 Meaning: "When our Lord's grace is bestowed, then the devotee attains the "wealth" of every type of "Saadhana"! In other words, the devotee is

enabled to practice all types of spiritual "Saadhana". If the grace of our Lord Sri Krishna is not there, no one can attain this wealth of "Saadhana", nor is he able to practice any spiritual Saadhana! Due to this, the grace of the Lord, and it's glory are being described."

अनुग्रहस्य स्थिरता सदबुद्धयैव हरौ भवेत् ।

माहात्म्यज्ञानतः पुष्टा स्तुत्या कार्यक्षमा भवेत् ॥३॥

KĀRIKA 3 Meaning: "The firm and stable faith in the grace of our Lord Sri Hari happens due to a truthful intellect only. This "truthful intellect" grows stronger through the knowledge about the glory and greatness (Mahatmyam) of our Lord. This "knowledge" arises only when, firstly, a devotee sings the "praise" of our Lord's "fame" (Yash), through which, our Lord gets pleased and blesses the devotee with the ability and strength to do "Saadhana" (to work). Then only, this "truthful intellect" becomes pure, holy and fit."

सर्वशक्तियुतः कृष्णः श्रोतव्य इति सिध्यति ।

शक्तीनामप्यभीष्टश्च सज्ज्ञानस्तुतिभावितः ॥४॥

पूर्वाध्याये गोपीनामुपदेश उक्त प्रार्थना च। अनुग्रहणस्त्ववशिष्यते।
तदत्र तासामनुग्रहं कुर्वन् प्रसङ्गादन्येषामप्यनुग्रहं कृतवानित्याह तथानुगृहेति।

KĀRIKA 4 Meaning: "From this, it is proved, that one should always listen to the holy Leelas and stories of our Lord, which are infused with our Lord's potency and power. Through this "praise" rendered with "Jnāna" (knowledge), such an attitude (Bhāva) should get originated, which would confer the blessings of the powers of the Divine also. Here the "powers" referred to are of the "great Sage." "They" (ie the "powers") nurture the attitude and contemplate, and due to this, our Lord only becomes the "giver" and "fulfiller" of their desires."

In the previous chapter, the “spiritual instructions” given by our Lord, to the Gopis have been described along with the “prayer” made by the Gopis, to our Lord. The “grace from the Lord” remained (to be showered). Now, here, showering His grace on them, the Lord, using this situation, showered His grace on others also. This is being described through the following verse.

श्रीशुक उवाच—

तथानुगृह्य भगवान् गोपीनां स गुरुर्गतिः ।

युधिष्ठिरमथापृच्छत्सर्वाश्च सुहृदोऽव्ययम् ॥१॥

VERSE 1 Meaning: “Sri Sukadeva said, “After bestowing this type of “grace” on the Gopis, our Lord, who is the highest “Guru” (teacher) of the Gopis, and to whom they had all surrendered, later began to enquire about their welfare to Yudhishtira and other friends.”

श्रीसुबोधिनी: तथा तैर्यथा प्रार्थितं तथैव तत् हृदये स्वचरणारविन्दं स्थापयित्वा युधिष्ठिरमथापृच्छदिति संबन्धः। भगवतस्तथानुग्रहे हेतुमाह गोपीनां स एव गुरुः गतिः फलं च। फलसाधनरूपत्वात्तासामन्य उपायो नास्तीति स्वचरणारविन्दं स्थापितवानित्यर्थः। गोपिका उत्तमाधिकारिण्यः परं पुष्टिस्थाः। तदनु मर्यादायां युधिष्ठिरः श्रेष्ठः, अतस्तदनन्तरं युधिष्ठिरोऽनुगृहीतः। तत सर्वाश्च सुहृदः अव्ययमपृच्छत्। अव्ययशब्देन कुशलं ज्ञानमप्युच्यते। तेन पूर्वं मनसा तेभ्योपि ज्ञानमुपदिष्टमिति लक्ष्यते। तस्य पुनः प्रश्नः स्थिरीकरणार्थः। अनेनोत्तमादयः सर्वे एवानुगृहीता इत्युक्तम् ॥१॥

ततस्ते स्वाधिकारं प्रकटयन्तं प्रत्युत्तरमुक्तवन्त इत्याह त एवमिति।

SRI SUBODHINI: As prayed for by the Gopis, in the same way, our Lord established His lotus feet in their hearts. Later, He began to ask Yudhishtira about his welfare. The reason for our Lord blessing the Gopis in

this way was, that our Lord Sri Krishna was the only Guru of the Gopis, their refuge and “results” (Phalam) too! AS OUR LORD ONLY WAS THE “GOAL AND RESULT” AND ALSO THE “WAY” (SAADHNAROOPA), THE GOPIS HAD NO OTHER “WAY OR PATH” OPEN TO THEM! That is why, our Lord established His lotus feet in their hearts!

The Gopis were the “highest” in their “deserving” nature to get the grace” (Pushti) and “blessings” (Anugraha) and they were fully established in this grace of our Lord.

After the Gopis, Yudhishtira is considered as the “best” among the “Maryada” (orderly path of scriptural practices) path. Hence, our Lord showered His blessings on Yudhishtira, after the Gopis. Later, our Lord enquired regarding their welfare to all His friends. From this, we can understand, that our Lord was so very gracious and compassionate that, through His mind, He gave them spiritual instructions of “Jnāna” (knowledge). His asking them about their “welfare” was intended to “stabilize” this “knowledge” in them. WE SHOULD NEVER FORGET, THAT THE LORD ALWAYS “BLESSES” ONLY, BY SHOWERING HIS “GRACE”! In this way, whosoever was the “best deserving”, our Lord blessed them, with His grace.

Later, all of them, manifested their “respective” deserving “nature”, and gave replies — as per the next verse.

त एवं लोकनाथेन परिपृष्टाः सुसत्कृताः ।

प्रत्यूचुर्हृष्टमनसस्तत्पादेक्षाहतांहसः ॥२॥

VERSE 2 Meaning: “When our Lord, who is the Lord of the Universe, asked them of their “welfare,” with

such respect and honour, these friends became "sinless" and "blissful" through the "Darsan" of our Lord's lotus like feet, and began to reply to our Lord."

श्रीसुबोधिनीः प्रश्नेनापि महान् संतोषो जात इति ज्ञापयति लोकनाथेन परिपृष्टा इति। महतः प्रश्नमात्रमपि संतोषजनकं प्रकृते त्वधिकमप्यस्तीत्याह सुसत्कृता इति। आसनादिकृतः सत्कारः, अनेन कायिकपूजा निरूपिता। ततः प्रत्यूचुः। पूजिवाणीं निरूपितवन्तः। कायवाङ्मनसां गुणमुक्त्वा दोषाभावमाह तत्पादेक्षाहतांहस इति। भगवच्चरणारविन्ददर्शनेन हतपापाः ॥२॥

यद्भगवता पृष्ठं कुशलमस्तीति तत्रोत्तरमाहुः कुतोऽशिवमिति।

SRI SUBODHINI: Our Lord enquired about their welfare etc. and through this, they all became very happy, as the highest of all the Divine Lords had enquired of their welfare and this made them more happy, as everyone becomes happy, when noble and exalted persons, with care and love, enquire regarding the welfare of others! Our Lord also honoured and welcomed them with good comfortable seats and others. Through this, their "physical/ bodily" worship is described. They began to reply later i.e. their "worshipped words" were spoken. Through their "praise" of our Lord, with their bodies, mind and words, they destroyed all their "blemish", and they told, "ALL OUR SINS HAVE BEEN FULLY DESTROYED ON THE "DARSAN" OF YOUR LOTUS FEET".

कुतोऽशिवं त्वच्चरणाम्बुजासवं

महन्मनस्तो मुखनिःसृतं क्वचित् ।

पिबन्ति ये कर्णपुटैरलं प्रभो

देहंभृतां देहकृदस्मृतिच्छिदम् ॥३॥

VERSE 3-Meaning: "Oh Lord! the bliss of your

lotus feet, which has been manifested from the minds of noble Mahatmas, through their mouth, is capable of destroying the "ignorance" of attachment and ego of their bodies, on the part of the living beings. Those who drink this nectar, through both of their ears, how can there be or wherefrom is "inauspiciousness" for them? In other words they have no "inauspiciousness" at all!"

श्रीसुबोधिनी: अशिवसंभावनायां कुशलप्रश्नः संगच्छते। अन्यथा निः-सन्दिग्धे प्रश्नो व्यर्थः स्यात्। यद्यपि संसारित्वेनाकुशलं संभवति तथापि सर्वाकुशलनिवर्तकसाधनस्य निरन्तरमनुष्ठानात् कथमशिवमित्यभिप्रायेणाहुः **कुतःअशिवमिति।** तत्किं साधनमित्याकाङ्क्षायामाह **त्वच्चरणाम्बुजासवं महन्मनस्तो मुखनिःसृतमिति।** परमानन्दस्य तव चरणो भक्तिमार्गप्रवर्तकः। अम्बुजं इति सुखसेव्यः। तत्रत्यो मकरन्दरसः रसात्मको भगवान् सर्वत्रैव वर्तत इति। ब्रह्मानन्द एव मार्गान्तरेण समानीतः देहाद्यभिमानवतामपि देहादिविस्मरकत्वेन आसवशब्दवाच्यो भवति स स्वभावत एव परमानन्दरूपो दोषान्तरनिवर्तकश्च। तत्रापि यदि ततोऽप्युत्कृष्टरसेन संमिलितो भवेत्। तदा किं वक्तव्यं रसान्तरेण पुष्टः सन् परमानन्दं प्रयच्छतीति वक्तुमाह **महन्मनस्त** इति। अत्र भक्तिमार्गस्यायं सिद्धान्तः। ब्रह्मानन्दः स्वेच्छया वस्त्रमिव सङ्कुचितात्मा शतगुणित इव घनीभूतः परिणतदधिवदन्यूनः आनन्दघनो भवति तदात्मको भगवच्चरणः स यदा भक्तिमार्गेण गृहीतो भवति तदा भगवद्भक्त नां कायवाङ्मनोभिर्दृढं गृहीतः रसात्मकत्वाद्भक्तानामानन्दरूपं स्रवति। स भक्तिरस इत्युच्यते। सोपि शब्दब्रह्माणि भागवतादाबुद्धृतः घटोद्धृतजलमिव महतां श्रवणस्मरणकीर्तनादिभिः इन्द्रियाघातैः तच्छिद्रद्वारा स्वरसो हृद्भेदे विनिविशति। स तु भक्तिरसापेक्षयापि पुनर्भक्तेन्द्रियैः पावितत्वात् निर्गलितः ततोऽप्यधिकरसः। एवं सति यदा यदा वारं वारं भगवद्गुणान् कीर्तयति चरणारविन्दमकरन्दरूपान् भक्तिमार्गानुसारेण गूढार्थरूपान् तदा महन्मनस्तः महन्मनसि स्थित्वा **मुखनिःसृतं** भवति। **क्वचिदिति** अत्यन्तभक्तसङ्गे रसाविर्भावे च कदाचिदेव वदतीति, तद्ये **अलं कर्णपुटैरुत्तभितकर्णैः** अलमत्यर्थं पिबन्ति। ननु दुर्लभोऽयं रसः कथं

बहुपानसमर्थो भवेत्तत्राह प्रभो इति। स हि सर्वसमर्थः तादृशा भक्ताः कोटिशो भवन्ति, यथा सरघाभिः महता क्लेशेन पुष्परसोऽणुप्रमाणेन क्वचित्स्थाप्यते। प्रभूणां तु मधुपूरिताः कलशाः कोटिशो भवन्ति। अतो भगवदाश्रये भूयानेव तादृशो रसः पीयत इति। अशुभसंभावनापि का। अशुभं धर्मादेव निवर्तते। ततो ज्ञानं ततः सवासनाऽविद्यानिवृत्तिः ततः केवलात्मा भगवन्निष्ठो भवति, तदा आनन्दघनो भगवान् प्रकटो भवति। तत्र भक्त्या भक्तिरसः सर्वदोषनिवर्तकः नित्यं संसारविस्मरणहेतुः प्रादुर्भवति। सोपि पूर्वोक्तप्रणालिकया नित्यं पेपीयमानानामशुभसंभावनापि बाधिता किञ्च देहाभिमाने विद्यमानेऽपि प्रयत्नमात्रेण गृहीते देहकर्त्री या स्मृतिः तामपि छिनत्तीति मूले गते देहकृतसंभावनापि निरस्ता ॥३॥

एवं प्रश्नोत्तरमुक्त्वा भगवति स्वचिकीर्षितं विज्ञापयन्ते हित्वेति।

SRI SUBODHINI: Enquiring regarding each others' welfare is done only, when there is the possibility of "ill-welfare or sorrow"! That, which is "non or ill-welfare" is not possible to occur at all, in the case of our Lord's devotees. Hence, to enquire about each others' welfare was a waste! (As "welfare" continued always for the devotees of our Lord).

But due to the attachment to "Samsara", (to the cycle of births and deaths) or by the very nature of this "world", "non-welfare" can occur or take place. Even then, where is the case of "non-welfare", when a devotee disciplines himself and practices those steps, which do not allow "non-welfare" to occur or happen at all! With this thought in view, they say, "where is inauspiciousness"? (Kutaha Asivam). If this is so, what is the "Saadhana" (spiritual practice) which confers "welfare" at all times? **IT IS THE BLISS OF THE LOTUS FEET OF OUR LORD, WHICH IS MANIFESTED FROM THE MIND OF THE RARE NOBLE MAHATMA DEVOTEES OF OUR**

LORD, THROUGH THEIR MOUTHS! THIS IS THE ONLY WAY OR PATH! YOUR LOTUS FEET IS OF THE FORM OF THE HIGHEST "AANANDA" (BLISS), AND IT IS THE BASIS AND CONTROLLER (PROGRESSOR) OF THIS PATH OF "BHAKTHI" (DEVOTION). BECAUSE, YOUR FEET ARE OF THE FORM OF "LOTUS FLOWER", THEY CAN BE IMBIBED THROUGH ONE'S "FACE"! IN THE "LOTUS" OF OUR LORD'S HOLY FEET, OUR LORD, IN THE FORM OF A BLISSFUL NECTAR (MAKARANDARASAPTMAK) IS PRESENT, AND HE IS ALSO OMNIPRESENT, HAVING "ENVELOPED" (VYĀPTA) THIS ENTIRE UNIVERSE! THIS "AANANDA" OR BLISS OF BRAHMAN (I.E. YOU) BROUGHT OUT THROUGH THIS PATH OF BHAKTHI, MAKES THE "EMBODIED" JEEVAS, FORGET THE IDEA OF HAVING "BODIES", CAUSED BY THEIR "ATTACHMENT AND EGO" TO THEIR "BODIES"!

That is why, this "bliss" is called as "Aasav" (a nectarian medicine to be drunk). This "bliss" is of the nature of the highest bliss (Aananda) and is capable of destroying all types of defects and blemish. Here also, when one is able to attain a higher "bliss", then what is there to say? After making the Jeeva "healthy and progressed" through this "bliss", our Lord's holy feet confers the highest bliss (Paramaananda). This is the principle behind the path of Bhakthi or devotion and that is why, reference has been made to the "noble Mahatmas", who are the highest "Bhakthas" (devotees) of our Lord! These devotees make us understand about the "Brahmic" bliss, and the bliss of Bhakthi.

It is explained, that the "bliss of Brahman" through it's will and desire, becomes "small and thick" — like

the thick curd! — not reduced in content but having become thicker. In this way, this “bliss of Brahman”, having become the lotus feet of our Lord, is worshipped by the devotees of our Lord, in the path of Bhakthi. Due to this, as this blissful nectar has been imbibed by the body, mind and words of the devotee, it begins to manifest as a “blissful nectar” (flow), and this “nectarian bliss” can be easily “drunk” by other devotees and become full of “bliss” themselves! This “bliss of Brahman” does not remain with “Jnānis” (men of knowledge) in this “thick” form. IN THIS WAY, THIS IS THE “BLISS” OF BHAKTHI (RASA), AND THIS “BLISS” IS NOT PRESENT IN THE PATH OF KNOWLEDGE. THIS BLISS OF BHAKTHI ALSO HAS BEEN “TAKEN OUT” FROM HOLY SCRIPTURES SUCH AS SRI BHAGAVATAM (SYMBOLIC OF “SOUND” OF BRAHMAN) IN SUCH A WAY, LIKE CLEAR WATER IN A PITCHER GETS OUT THROUGH HOLES IN THIS PITCHER, ENABLING THIRSTY DEVOTEES TO DRINK THIS WATER. In the same way, the bliss of our Lord is taken out as the bliss of Bhakthi, by Mahatmas from the scriptures such as Sri Bhagavatam, through hearing, remembrance and singing (Keertan). This “nectar” then comes out of their “mouth”,, which enables the devotees to imbibe this “bliss” (Rasa) and make it enter into the “tank” of their hearts. At this entry, this bliss of Bhakthi becomes of greater bliss than before — because this bliss of Bhakthi has been taken out of the “purified and holy” senses of these Mahatmas! This makes this “Rasa or bliss” attain greater bliss! On this happening, as per this path of Bhakthi, this nectarian bliss of our Lord’s lotus feet, which is full of sacred meaning, is sung by the devotees, and, in the minds of

these Mahatmas, this bliss gets originated and manifests itself, through their faces! This “manifestation” does not happen, ordinarily, whenever it is desired to happen! But, it happens, sometimes, due to the intense loving association, with the devotees of our Lord, that this “bliss” gets manifested, and only the very fortunate devotees are able to “drink” this bliss through their ears! This is a very RARE BLISS and how do these devotees get the “capacity” to “drink” this bliss in this way? Answering this, they say, “Oh Lord!” i.e. our Lord is “Sarva-Samartha” – omnipotent and “all-capable”! In this way, there are crores of devotees. Like the honey bees, with great efforts, bring the honey from the flowers, little by little, to it’s honey-comb, in the same way, the “bliss” of our Lord is filled up in crores of pots (Jeevas – beings). Hence, only through taking “refuge” in our Lord, one can drink this “bliss”. When this is so exalted and Divine, how can there be, even, the least trace of “inauspiciousness”? This “inauspiciousness” is removed through “righteous” (Dhārmik) actions. Later, through the rise of “Jñāna” (knowledge) the “ignorance” coupled with the “tendencies” (Vaasanas) is also removed or destroyed. After this, the “Jeevaatma” (the individual soul) becomes devoted to our Lord. Then our Lord, who is the concentrated symbol of “Aananda” (bliss) and the “Aatma”, who is “beyond” (Paramaatma) manifests Himself! Afterwards, the rise of “bliss of Bhakthi” (Bhakthirasa) takes place. This “bliss” has the capacity to remove and destroy all the “blemish”, which one has, and also enables the devotee to forget this daily “Samsara” of births and deaths!

In this way, through the above “method” all the “inauspiciousness” of the devotees, who “drink” daily

this "bliss" are removed, despite the existence of attachment and ego in their "bodies"! This "bliss" destroys the "memory", which is responsible for the creation of these bodies! Due to this, when the "root-cause" for the creation of the "body" itself is destroyed, then all the ramifications of the bodily afflictions/attitudes also get destroyed.

After telling about this, through the next verse, they prayed to our Lord, for the fulfillment of their "ardent" aspiration, by prostrating to our Lord.

हित्वात्मधाम विधुतात्मकृतत्रयवस्थ-

मानन्दसंप्लवमखण्डमकुण्ठबोधनम् ।

कालोपसृष्टनिगमावन आत्तयोग-

मायाकृतिं परमहंसगतिं नताः स्म ॥४॥

VERSE 4 Meaning: "On the giving up of the three states of waking, dreaming and deep sleep, which arise in one's "house" (body) and mind, Oh Lord, a person attains your exalted Divine self, which is totally filled up with every type of bliss, non-divided and full of "Jnāna" (knowledge), which is total and unbroken. On the demise of "righteousness" (Dharma), with a view to protect it, You, Oh Lord! manifest yourself, through the power of your will and desire, based on your power of "Māya" (illusory power of our Lord) in your desired Divine form! You are the final goal of your true devotees (Paramahamsas). We are all prostrating to You."

श्रीसुबोधिनी: आत्मधाम स्वगृहादिकं हित्वा देहं वा। परमहंसगतिं त्वां नताः स्म इति संबन्धः। यथा कश्चित्पूर्वभावं परित्यज्य उत्तरभावग्रहणार्थं तद्वातारं नमस्यति हि त्वा इति पदद्वयं वा। आत्मनोऽपि धाम तेजोरूपं त्वां तस्मिन् पक्षे दोषाभावः पूर्वोक्त एवानुसंधेयः। नन्ववस्थात्रये विद्यमाने किं

भगवन्नमेनेत्यत आह आत्मकृताः अन्तःकरणकृताः तिस्रोऽवस्थाः विधुताः दूरीकृता येन। यत्राहंकारमेव दूरीकरोति तत्र तत्कृतानि स्थानानि दूरीकर्तुं कः प्रयासः। न केवलमवस्थानिवर्तकत्वमात्रम्। तथा सति बीजभावेऽपि तदवस्थाभाव इति भगवतः को विशेषः स्यात् तत्राह आनन्दसंप्लवमिति। आनन्दस्य संप्लव महापूरो यस्य। सोऽपि चेत्परिच्छिन्नः स दोषस्तदवस्थ इति चेत् तत्राह अखण्डमिति। तथापि लोके अज्ञातः परमानन्दो न पुरुषार्थ इति। सुषुप्तौ तथोपालम्भादपुरुषार्थो भवेदित्याशङ्क्याह अकुण्ठबोधमिति। न कुण्ठितोऽकुण्ठः बोधो यस्येति। अनुभूयमानानन्दरूप एवेत्यर्थः। नन्वेतादृशः श्रुत्यैकमात्रसमधिगम्यः स्वानुभवप्रकटः ब्रह्मानन्द एव भवति न तु परिदृश्यमानो भगवानिति चेत्तत्राह कालोपसृष्टनिगमावने आत्तयोगमायाकृतिमिति। कालेन वेदानां नाशो तत्प्रतिपाद्यधर्माणां तत्संबन्धिनां सर्वेषामपि अवने रक्षार्थं आत्ता योगमायया आकृतिर्येन स एवं धर्मरक्षार्थमेव आविर्भूतो न त्वन्य इत्यर्थः। तर्हि कथं न सर्वैस्तथा ज्ञायत इति चेत् तत्राह परमहंसगतिमिति। ये संसारादात्मनः पृथग्भावं जानन्ति कर्तुं च शक्नुवन्ति ते हंसाः ततोऽपि ये जीवानां गतिं भगवद्गतिं च विवेचितुं जानन्ति ते परमहंसाः। तेषामेव गतिर्गम्य इत्यर्थः। अतः स्वभजनानुकूलतया कियन्तो धर्मा ज्ञाता इति तथाभूताः भगवद्भावाद्यर्थं त्वां नता इत्यर्थः। ॥४॥

एवं पुरुषाणां सर्वभावप्रपत्तिमुक्त्वा स्त्रीणामपि साक्षाद्भगवत्प्रपत्यर्थं पुरुषद्वारा जातायामपि तादृशी प्रतिपत्तिर्भगवत्स्त्रीषु दृश्यत इति तस्या मूलकारणं प्रष्टुं सर्वाः स्त्रियो मिलिताः ततस्ताभ्यः श्रुत्वा स्वयं च तथाजाता इति। सर्वाः स्त्रियः पुरुषवदेवेति यदुपाख्यानवृत्तं तदुपक्षिपति इत्युत्तमश्लोकेति।

SRI SUBODHINI: After giving up one's "house" or "body", the "Paraamahamsas" (devotees who have renounced all worldly ties, and roam from place to place) have You, Oh Lord, as their goal. We prostrate to YOU! Like, one will prostrate to the "giver" of the "later attitude" (Bhāva) after giving up the "earlier attitude" (Bhāva). They say further, "Oh Lord! we are prostrating to You, as You are the "brilliance" of the "Aatma" itself!"

In the three "states" of waking, dreaming and deep sleep, our Lord is present. What is the profit of doing prostrations to Him? On this, it is said, that these three states arise in the mind of persons and those, who have crossed over these three states, are now given these "prostrations". (The Lord is also above these three states. Hence, the prostrations will be for our Lord also). Where the "ego" itself has been thrown away, there is no difficulty for giving up these three states, which arise only due to one's "ego"! Then, what is the special feature or quality of our Lord? [i.e. When "ego" is conquered, one may consider, that he has reached the "goal".] On this, it is said, that our Lord is filled up with the highest bliss (Aananda), which, through it's "flow" takes out everything, which stands in the way of it's "flow"! The Lord is also "undivided" (one). He is "all-pervasive" (Akhandā) and "unbroken"! But if in this world, this "highest bliss" (Paramaananda) is unknown, then it is not useful, as a true "goal" for everyone to aim for! On this, it is replied, that "NOT AT ALL! OUR LORD'S KNOWLEDGE IS EVERYWHERE. IT IS NOT BLOCKED OR HELD UP SOMEWHERE. HENCE EVERYONE CAN EXPERIENCE THIS BLISS OF OUR LORD EVERYWHERE. This "knowledge" is known from the holy Vedas or through one's "own experience" (Anubhava), when one experiences the highest bliss of our Lord. Will our Lord, then be visible as manifested? Answering this, it is said, that when the factor of "time" (Kaala) destroys the "Vedas", then, with a view to protect the Vedas, and the "Dharma" enshrined in them, the total and full "Brahman" (the highest truth) who is "beyond" everything, using His own "Yogamāya" (power of illusion) manifests in a "Divine form", and gives "Darsan" to

everyone! No other person can do this! Then, the question arises, as to why everyone else cannot do this? The answer is given in this manner. Those "Mahatmas" who are "Hamsas" are the ones who have understood the "separate" nature of the "Aatma" from this "Samsara" (world), and are also efficient to attain this exalted spiritual state. Among these also, those, who are able to differentiate the course of the "beings" (Jeevas) and of our Lord, are called as the "Paramahamsas" (the best among the "Hamsas"). These Mahatmas only are able to realize our Lord. Hence, "Oh Lord! as per our understanding of the ways of serving and worshipping You, and with a view to attain the "Bhāva" (attitude) of devotion to You! We are all prostrating to You!" This is the purport.

In this way, after explaining the "surrender" of these devotees, with all their "Bhāvas" (attitudes), for the sake of "surrendering" to our Lord, on the part of the "ladies", all the "ladies" got together, with a view to ask the "root cause" of the "surrendering" of all the queens of the Lord. Later on hearing from them, these ladies also transformed themselves like the queens of our Lord. In this way, all these "ladies" were also like the "males" (who had surrendered to our Lord.) Their "story" is being told, from the next verse.

ऋषिरुवाच—

इत्युत्तमश्लोकशिखामणिं जने-

ष्वभिष्टुवत्स्वन्धककौरवस्त्रियः ।

समेत्य गोविन्दकथा मिथोऽगृणं-

स्त्रिलोकगीताः शृणु वर्णयामि ते ॥५॥

VERSE 5 Meaning: "Sri Sukadeva began to say, that in this way, they were singing the "praise" of our Lord Sri Hari, whose "fame" is pure and sacred, and who is the crest-jewel of all of them! At that time, the ladies of the Andhaka Yadava clan and the Kauravas got together. They also began to sing to each other the "fame" of our Lord, which is being sung in all the three worlds. I will now describe this to you! Please listen to this."

श्रीसुबोधिनी: उत्तमैः श्लोक्यत इति उत्तमानां तदेव प्रयोजनमिति। ततोप्युत्तमत्वमेव कर्तव्यमिति उत्तमश्लोकशिखामणिं भगवन्तमेव स्तुवन्ति सर्वे जनाः। स्त्रीणां पुनस्तदभिज्ञत्वाभावात् तज्ज्ञानार्थं अन्धकानां यादवानां कौरवाणां च स्त्रियः समेत्य मिथः गोविन्दकथाः अगृणन्, तास्ते वर्णयिष्यामीति प्रतिजानीते। ननु तावता किं स्यादित्याशङ्क्याह त्रिलोकगीता इति। ताः कथाः लोकत्रयेऽपि गीताः, अतः सावधानतया शृण्वति सात्त्विकसाधनमिति नियोगः ॥५॥

तत्र प्रथमं द्रौपद्याः प्रश्नमाह हे वैदर्भीति।

SRI SUBODHINI: The best of those who are born have sung the "praise" of our Lord. The only purpose or goal for the "best" of these persons is to sing the "praise" of the Lord. In other words, in this world, the best among the most noble persons are born only to sing this "praise" of our Lord! as the Lord is the crest jewel of those, who are praised by the "best" of people. Everyone sung the "praise" of our Lord only. As the ladies do not have the full "knowledge" about our Lord, with a view to understand and realize this "knowledge", the Yadava and the Kaurava ladies got together and began to tell about the Divine Leelas of our Lord Govinda. Sri Sukadeva says to king Parikshit, "Now, I will tell you those stories". In this way, Sri Sukadeva promised the king. What will be the gain through this description? On

this, it is said, that these “stories and Leelas” are sung in all the three worlds. Hence. “please listen to these with sincere interest and alertness”. This listening is considered as a “Satwik” spiritual practice.

In the first instance, the “question” asked by Draupadi is described.

दौपद्युवाच—

हे वैदर्भ्यच्युतो भद्रे हे जाम्बवति कौसले ।

हे सत्यभामे कालिन्दि शैब्ये रोहिणि लक्ष्मणे ॥६॥

VERSE 6 Meaning: “Draupadi began to say, “Oh Rukmani! Oh Bhadra! Oh Jaambavati! Hey Kausalay! Oh Sathyabhama! Hey Kaalindi! Oh Saibhya! Hey Rohini! Oh Laxmana.....!”

श्रीसुबोधिनी: अष्टस्त्रीणां प्रत्येकन्यासां समुदायेन च संबोधनम्। सर्वभावेन भगवद्गुणज्ञानार्थम्। मूला प्रकृतिः लक्ष्मीः, ततोऽष्टप्रकृतयो रुक्मिण्याद्याः, ततः षोडशविकाराणां सहस्रशः कार्यप्रकृतयः। सर्वासु भगवतो या लीलाः यथावा तासां परिग्रहः तदनुसंधानेन कृतार्थता भविष्यतीति तथा प्रश्नः। अच्युत इति सर्वास्वपि रममाणो न च्युतो भवतीति जीववैलक्षण्यं निरूपितम्। हे भद्रे हे जाम्बवति हे कौसले हे सत्यभामे हे कालिन्दीति हे शैब्ये मित्रविन्दे। षोडशसहस्रस्त्रीषु मुख्या रोहिणी। सैवाष्टमहिषीष्वपि कल्पान्तरे। अत एव क्रमदीपिकासु सैव गृहीता ॥६॥

SRI SUBODHINI: Here, each of the 8 “important” wives (queens) of our Lord Sri Krishna are addressed to, individually by Draupadi. All others have been “addressed” as a group. This “addressal” has been made with a view to sing the praise of our Lord’s virtues and qualities, with their entire and full mind and devotion. Goddess Laxmi is the primordial nature (Prakruti). Later, there are the 8 different “Prakruti” (nature) like Rukmani

and others. After this, the thousands of “changes” of the 16 major “Vikaras” (changes) are referred to (i.e. the 16000 wives). The remembrance of the Divine Leelas enacted by our Lord with all of them, will enable the devotees to get fulfilled in their lives. That is why Draupadi has asked this type of question.

Our Lord Sri Krishna is referred to in this verse as “Achyuta” – to denote that our Lord, despite enacting His Leelas with all the “Prakrutis” (natures = the queens) has no “decline” at all. In this way, the glory of our Lord is stated. “Oh Bhadre! Hey Jaambavati! Hey Kosale! Hey Sathyabhame! Hey Kaalindi! Hey Saibye! Hey Mitravinde! Among the 16000 wives, Rohini is the most important one, as she continued to be the “Symbol” of our Lord’s 8 wives, even after the ending of this “Kalpa” (Aeon) That is why, her name also has been referred to, in this “addressal”.

हे कृष्णपत्न्य एतन्नो ब्रूत वो भगवानयम् ।

उपयेमे यथा लोकमनुकुर्वन् स्वमायया ॥७॥

VERSE 7 Meaning: “Oh, queens of our Lord Sri Krishna! Please tell us as to how our Lord Sri Krishna (Sri Hari) married you all, while the Lord, through His power of “Māya” (illusion) followed the traditions of this world?”

श्रीसुबोधिनी: हे कृष्णपत्न्य इति साधारणीनां संबोधनम्। एतदनुपदमेव प्रष्टव्यम्। नोऽस्मभ्यं ब्रूत। तत्किमित्याकाङ्क्षायामाह भगवान् अयं यथा उपयेम इति। आन्तरं भावमुत्पाद्य विवाहं कृतवानिति चेत्तत्राह यथा लोकमनुकुर्वन्निति। लोकानुकरणं बाह्यप्रकारेण। ननु सर्वान्तरो भगवान् कथं बाह्यप्रकारं करिष्यतीति चेत्तत्राह स्वमाययेति। असाधारणमायया बहिरपि स्वभाव प्रकटयतीत्यर्थः ॥७॥

तत्र प्रथमं वैदर्भी स्वविवाहप्रकारमाह चैद्याय मार्पयितुमिति।

SRI SUBODHINI: "Oh, queens of our Lord Sri Krishna!" This addressal has been made for the ordinary wives of the Lord. Draupadi now asks the question, "How did Lord Sri Hari get married to you? Did the Lord marry all of you, through exhibiting His inner Bhāva (nature)? It appears, that the Lord married all of you, as per the external worldly traditions! But, as our Lord is present, as the "indweller" in every one, how will He marry everyone, through the "worldly" and "external" ways?" This is answered by telling that the Lord performed this "Leela" of His marriage through His extraordinary "Māya" (illusion) power and through this, He expressed His "nature" (Swabhāva) "outside" also!

Firstly, answering Draupadi's question, Rukmaniji gives the reply, through the next verse.

रुक्मिण्युवाच—

चैद्याय मार्पयितुमुद्यतकार्मुकेषु

राजस्वजेयभटशेखरिताङ्घ्रिरेणुः ।

नित्ये मृगेन्द्र इव भागमजावियूथा-

तच्छ्रीनिकेतचरणोस्तु ममार्चनाय ॥८॥

VERSE 8 Meaning: "Rukmani said, "With a view to marry me off to Sisupaala, kings such as Jaraasandha and others, were standing alert with their bows strung together. At that time, Sri Hari, the dust of whose lotus feet rests like the crown on the head of the unconquerable soldiers, like a lion, takes away his portion from the group of goats, I was taken away, considering myself as His portion and brought over here! I am daily worshipping the louts feet of Sri Hari, which is the residing place of Goddess Laxmi."

श्रीसुबोधिनी: राजा मत्पिता भ्राता वा। यावद्दास्यति ततः पूर्वमेव नेष्यतीति तन्निराकरणार्थमुद्यतकार्मुका राजानो जाताः। ततश्चैद्याय मामर्पयिष्यति राजद्वारा एवं स्थिते अजेयभटशेखरिताड्घिरेणुः भगवान्निन्ये। न जेयो भटोपि येषां ते अजेयभटाः। भटः पदातिः कीर्तिवक्ता दूतरूपो वैतालिको वा। तेषां शेखरितः मुकुटेष्वधिरूढः अड्घिरेणुर्यस्य। तादृशं भगवन्तं जेष्यन्तीति दूरापास्तमत एव मां निन्ये। निःशङ्कार्थमाह मृगेन्द्र इवेति। एवमावश्यकनयने हेतुः भागमिति। अन्येषामप्रयोजकत्वमाह अजावियूथादिति। अजानामवीनां च समूहात्। येपि सात्त्विका येपि राजसाः ते उभयेप्यप्रयोजकाः। एवं पुरुषोत्तमत्वं प्रकटितमिति। मम सर्वपुरुषार्थसिद्ध्यर्थं तच्चरणो ममार्चनायास्तु। प्रत्यक्षमेव तत्र सर्वपुरुषार्थसत्त्वमित्याह श्रीनिकेतेति। स्वभागत्वात् शरीरं स्वयमेव भोक्ष्यति। तत्र प्रसङ्गादागतो जीवः भगवद्भक्तिमेव वाञ्छतीति निरूपितम् ॥८॥

यद्यपि द्रौपदी परिगणनां व्यत्यासेन कृतवती। तथापि क्रमेणैव ताः स्त्रियः स्ववृत्तान्तं निरूपयन्ति। अतस्तदन्तरभाविनी सत्यभामा स्ववृत्तान्तमाह यो मे सनाभीति।

SRI SUBODHINI: "My father and my brother, having determined to give me in marriage to Sisupaala, and to prevent our Lord Sri Krishna from taking me away, had taken the help of many kings with their armies, and, they were alert and ready with their bows strung, to prevent this from happening. Later, they thought, as to the best way of marrying me off to Sisupaala. But how can these people conquer our Lord, whose feet's "dust" has adorned the heads of soldiers like a "crown" on their heads! They were all defeated even from a distance, and I was brought back to Dwaraka. There was no doubt or obstacle in bringing me here! Rukmani gives an example here — "like a lion takes away the "desired portion" for his use, from a group of goats, without any fear or any opposition; in the same way, the Lord also took me, who

was His “portion” and brought me here.” The Satwik and Rajasik persons there could not counter or do anything to our Lord!- as the Lord manifested His Sri Prurshothama “Bhāva” or nature. His lotus feet is being worshipped by me, for the fulfillment of all my goals and desires as in His lotus feet, are stationed all the “goals of one’s life”. This can be seen openly through our eyes”. Hence Rukmani calls the holy feet of our Lord as “Sri Niketan” – the dwelling place of Goddess Laxmi, who resides in His lotus feet, always! “This body is belonging to our Lord only. Hence He will use this body, which is His’ in His own way”. Due to this, Rukmani has indicated that the “soul”, (Jeeva) which has come into this body, due to circumstances, is desirous of having “Bhakthi” (devotion) only to our Lord! In this way the a description has been given.

Though Draupadi, without counting, spoke the names of our Lord’s queens successively, these ladies, now began to tell about themselves, only as per the “order” of their “marriage” with our Lord. Hence, after Rukmani, Sathyabhāma is replying to Draupadi.

सत्यभामोवाच-

यो मे सनाभिवधतप्तहृदा ततेन

लिप्ताभिशापमपमार्ष्टुमुपाजहार ।

जित्वर्क्षराजमथ रत्नमदात्स तेन

भीतः पितादिशत मां प्रभवेषि दत्ताम् ॥९॥

VERSE 9 Meaning: “ Sathyabhama said, “My father had accused our Lord Sri Krishna, due to the sorrow of his brother’s death. With a view to remove this “accusation”, our Lord Sri Krishna, conquered Jaambavan,

and gave the "Symanthaka gem" to my father. My father, in turn, regretting his "accusation" of our Lord, got fear, and despite his promise to another (to marry me), he consecrated me to our Lord Sri Krishna (gave me in marriage to our Lord)."

श्रीसुबोधिनीः सनाभिः सोदरो भ्राता तस्य वधो यद्यप्यन्यत्र जातः तथापि तद्वधेन तप्तहृदयः मत्पिता तेन अविचार्यैव भगवति लिप्तोभिशापः तमपमार्ष्टु ऋक्षराजं जित्वा। अथ भिन्नप्रकारेण स्वयं प्रतिगृह्य पारिबर्हताया दत्तं रत्नं तस्मै मत्पित्रे उपजहार। ततो भीतो मत्पिता तेन रत्नेन सह मामादिशदत्तवान्। यद्यपि तस्य भार्याः सिद्धाः। तथापि प्रभुरिति। अन्यस्मै दत्तामपि वाग्दत्ताम्। 'दत्तामपि हरेत्कन्यां श्रेयांश्चेद्वर आब्रजेत्' इति। क्षत्रियविषयमेतत्। 'नैतत्पूर्वर्षयश्चक्रुर्न करिष्यन्ति चापरे। यदन्यस्याप्यनुज्ञाय पुनरन्यस्य दीयते' इति मनुवाक्यं ब्राह्मणविषयं ऋषिपदप्रयोगात्। किञ्च। विवाहे बन्धूनामैकमत्यं मृग्यते तदैवाधिकारः। ततोधिकारसंपादनार्थमेव मां दत्तवान्। अतः प्रायश्चित्तार्थं दत्ताहं दोषनिर्घातार्थं जातेति स्वार्थं नावशिष्टेति न किञ्चिकामये इत्यर्थः। अत एव भगवतः सा प्रिया। पित्रर्थमेव च व्यापृता। अत एव तस्याः स्वर्गो नास्तीति पारिजातापहरणं स्वर्गे न नयनम् ॥९॥

जाम्बवतीत्याह प्राज्ञायेति।

SRI SUBODHINI: Although his brother had been killed at a different place, the sorrowing Satrājī, without clear thinking, accused our Lord Sri Krishna of having killed him. With a view to remove this "blemish", our Lord conquered Jaambavan, and brought back the "Symanthaka" gem.

Through the word "Atha" — a new topic is dealt with. "Our Lord Sri Krishna brought this gem by Himself, and gave it to my father. My father, got afraid, for having put a "false blame" on our Lord, gave me also to our Lord, along with the gem. Though our Lord had many wives, I was also offered, by my father,

considering our Lord Sri Krishna as “Prabhu” (the master and Lord). In fact, I had been promised to someone else, to be given in marriage — which is an usual traditional practice, among the warrior class, as per the scriptures. It is said that, “If an ideal and “best” groom is available, then it is not wrong to give even the “promised” bride to this suitor” (i.e. one can break the “promise” given for the hand of one’s daughter to a different “groom” earlier). It is said, by the law-giver Manu, that a girl who has been “given” to someone, should, of course, be not given to anyone else. This is due to the reason, that the sages did not approve or do like this, and due to this, others also followed this practice. But, it appears, that these “words” of Manu, are applicable to “Brahmins” only, as in the verse, the “sages” are deemed to be “Brahmins”. “My father, desirous of removing the “blemish”, he had imputed to our Lord Sri Krishna, had given me in marriage to our Lord, as an act of “expiation” (Praayaschitha). I was thus given away only for the sake of “mitigation” of my father’s “sins” (Dosham). Due to this, I am not married or living for my sake only! Again, I have no “desire” of my own anymore. Due to this “nature of desirelessness,” in me, my Lord loves me very much, as I have become His “beloved”!

As Satyabhaama was given to our Lord Sri Krishna, for the sake of her father only, she did not attain the “heaven” — as the Lord, while bringing the “Paarijaata” flower, “showed” only the “heaven” to her. [Note: Those, who love our Lord without any “desire”, attain the higher benefit of “instant liberation”, and not the lower category “heaven”.]

Through the next verse, Jaambavati tells her story.

जाम्बवत्युवाच—

प्राज्ञाय देहकृदमुं निजनाथदैवं

सीतापतिं त्रिणवहान्यमुनाभ्ययुध्यत् ।

ज्ञात्वा परीक्षित उपाहरदर्हणं मां

पादौ प्रगृह्य मणिनाहममुष्य दासी ॥१०॥

VERSE 10 Meaning: “Jaambavati told, “My father Jaambavan, in the first instance, did not realize, that our Lord Sri Krishna was his own Lord and master (as Sri Raama). Due to this ignorance, he fought with our Lord for 27 days. On his realizing, that our Lord Sri Krishna, indeed, was his own Lord and master “Sri Raama”, he fell at the holy feet of our Lord, and gave me as a “gift” to our Lord. Hence, I am the “servant” of our Lord.”

श्रीसुबोधिनी: अज्ञाय अज्ञात्वा प्रकर्षेण अज्ञात्वा प्राज्ञाय कश्चिन्मनुष्य इति भगवन्तं ज्ञात्वा मम देहकृत् कन्यापिता। महता पापेनैव कन्यापितृत्वं भवतीति। अत एव दुःखायैवेति शास्त्रम्। अतो भगवन्तं न ज्ञातवान्। अमुमित्यग्रे प्रदर्श्याह वस्तुतस्त्वयं निजः आत्मा नाथः स्वामी दैवं पूज्यश्च। ननु तादृशो राम इति चेत्तत्राह सीतापतिमिति। पूर्वं सीतायै महद्दुःखं दत्त्वा ततस्तां बहुधा अवतार्यं तदर्थं स्वयमप्यागत इत्यर्थः। अज्ञानं तावदेव यावद्भगवतः सान्निध्यं न भवति। तत्र त्रिगुणानां भेदाः सप्तविंशति तत्त्वानीति तत्तद्व्यवधानात् भगवदज्ञानमिति। तन्निराकरणार्थममुनाभ्ययुध्यत्। ततो व्यवधानेषु गतेषु परीक्षिते परीक्षायां जातायां भगवानेवायमिति ज्ञात्वा अर्हणं पूजायोग्यं मां पादौ प्रगृह्य मणिना सह उपाहरत्। एवं विवाहमुक्त्वा कामनामाह अहममुष्य दासी। यो हि स्वतन्त्रो भवेत् स कामयेत। अह तु दासी दास्यव्यतिरेकेणान्यदस्याः कामिकं न भवति ॥१०॥

ततः प्राप्ता कालिन्दी स्ववृत्तान्तमाह तपश्चरन्तीमिति।

SRI SUBODHINI: Jaambavati told, "My father not realizing our Lord as the "Lord of the Universe" (Bhagavān), thought of Him as a "mere human being" only. As he was the originator of my "body", he is my father. It is said, that when one does a great sin in the past life, then he has to become the "father of daughters". That is why, it is specified in the scriptures, that usually the life of a daughter is for the sake of "sorrow" only! Hence, my father could not realize, that the Lord, who had come to him, was the "Lord of the Universe" (Bhagavān). The word "Amu" has been used to express "anguish" of "alas!" — that the person who was standing before him, was the master of his own "Aatma", the Lord and the worshipful Lord! He was Lord Sri Raama only and due to this, He is the husband of Sita! He had given a lot of "sorrow" to Sita, previously and having made "her" (Sita) take very many types of "incarnations", has now come, as Lord Sri Krishna, to "reclaim" her, by Himself! IGNORANCE REMAINS ONLY UP TO THE TIME, A DEVOTEE DOES NOT COME NEAR TO OUR LORD! In this "ignorant" person, there is the presence of the three "Gunas" (qualities) with it's division into 27 "principles" (variations). Due to their presence, the "ignorance" about our Lord continues to remain!

"With a view to remove this "ignorance", my father began to fight with our Lord. This "fighting" removed all the "drawbacks" in him (i.e. his "ignorance" got lost), he was "tested", and my father got the "knowledge" that "this is the Lord of the Universe" (Sri Bhagawān). On the dawn of this "total knowledge", my father caught hold of our Lord's holy feet, worthy of being worshipped. He fell at the Lord's feet and offered me, also along with

the "Symanthaka gem". After describing her marriage, she speaks of her "desire". She says that only an "independent" person can have a "desire", "I am only a servant and due to this, I have no other desire other than "sefvitude" to our Lord!"

Later, Kaalindi came, and through the next verse, tells her "story".

कालिन्द्युवाच—

तपश्चरन्तीमाज्ञाय स्वपादस्पर्शनाशया ।

सक्षयोपेत्याग्रहीत्पाणिं याहं तद्ग्रहमार्जनी ॥११॥

VERSE 11 Meaning: "Kaalindi said, "Having known me, as very eager to touch His holy feet and doing "penance" for the same "goal", our Lord Sri Krishna, made me, at first, meet His friend Arjuna. Later, He married me. In the house of my Lord, who is the Lord of the Universe, at all times, I remain as a servant, "cleaning" up His house."

श्रीसुबोधिनी: अर्जुनादिप्रेषणं व्याजार्थम्। वस्तुतस्तु स्वयमेवाज्ञाय सख्या सह उपेत्य पाणिमग्रहीत्। एवं विवाहमुक्त्वा कामनामाह याहं तद्ग्रहमार्जनीति। मम तु कामना नास्ति स्वभावत एवाहं कालिन्दी तद्ग्रहस्य मथुरायाः मार्जनी शोधिका। तद्ग्रहं वा सूर्यमण्डल ततः शोधयित्वा वा निर्गता। अथवा गृहदासीत्वं स्वस्याः कामितमेव जातमिति निरूपयति ॥११॥

ततोऽनन्तरा मित्रविन्दा स्ववृत्तान्तमाह यो मामिति।

SRI SUBODHINI: "The Lord had sent Arjuna to me only as a "ruse"! Actually, the Lord was eager to marry me, and that is why, He had come to my place, along with His friend Arjuna. I am the servant, who cleans our Lords' "home" with the "broom". I have no "desire" of my own! By my "nature" (Swabhāva) I am "Kaalindi",

who "cleans" up our Lord's "house" of Mathura. I am born from His house — the sun. My desire is only to be a "servant" of our Lord, in His house! She explained her "servitude" in this way.

After this, Mitravinda (Bhadra) spoke about herself, through the next verse.

भद्रोवाच—

यो मां स्वयंवर उपेत्य विजित्य भूपा-

न्नित्ये श्वयूथगमिवात्मबलिं द्विपारिः ।

भ्रात्रहंश्च मेऽपकुरुतः स्वपुरं श्रियौक-

स्तस्यास्तु मेऽनुभवमङ्घ्रयवनेजनत्वम् ॥१२॥

VERSE 12 Meaning: "Bhadra said, "Our Lord Sri Krishna, who is the "dwelling" holy place of Goddess Laxmi, came to attend my "Swayamvara" ceremony, and conquered the kings and my brothers, who tried to do harmful actions against our Lord. Like a lion takes away his portion of food from a group of "dogs", our Lord brought me to Dwaraka, from there. I am the "servant" who washes His holy feet at all times!"

श्रीसुबोधिनीः स्वयंवरे उपेत्येति। पूर्वं स्वत एवासक्तापि भ्रात्रा निवार्य स्वयंवरे योजिता ततः स्वयंवरे स्वयमुपेत्य सर्वानेव विजित्य पैतृष्वप्नेय्येवाहमिति स्वभागत्वादप्यभागमन्यो गृह्णन् श्वा भवतीति श्वयूथगमिव द्विपारिः सिंहः धर्मभूरक्षकानपि राज्ञो जयतीति। एवं मे भ्रात्रहंश्च मेऽपकुरुतः विजित्य। यद्यपि विन्दानुविन्दौ द्वावेव प्रतिकूलौ तथापि तत्पक्षपातिनोन्येपि गोत्रजा इति भ्रात्रहनिति बहुवचनम्। चकारादन्येपि प्रतिकूलाः सूचिताः। ततः स्वपुरं नित्ये द्वारकां मां नीतवान्। अनेन मध्ये विघ्नो निवारितः। श्रियौक इति पुरस्य सर्वसमृद्धिरुक्ता। ततः कामितमाह तस्य अङ्घ्रयवनेजनत्वं अनुभवं जन्मनि जन्मनि भवतु अङ्घ्रयवनेजनी पादप्रक्षालनकर्त्री। एतत्कामितम् ॥१२॥

नाग्नजिती त्वाह सप्तोक्षण इति।

SRI SUBODHINI: "Firstly I was very attached lovingly to our Lord, by myself. Even then, my brother, overruling my own desire, brought me to attend the "Swayamvara" ceremony, to choose a "different" husband (other than the Lord, whom I loved deeply). But, our Lord, who is very loving and compassionate, came to save me by coming over to the "Swayamvara" ceremony Himself; He conquered all the kings and my brothers. As I was His "rightful part" (being His "aunty's daughter"), HE took me away. It is said, that if a person takes away the "part" which belongs to another, then, this person is considered as equal to a "dog"! hence, all the kings, who were keen to "marry" me, are like the "dogs", and this example is apt. Our Lord acted as a brave lion, who, without any difficulty takes away the "portion", which belongs to him, from a group of "dogs". Our Lord also did the same, and having "snatched" me from the midst of these kings, brought me to Dwaraka. The Lord not only conquered all the kings, who were protecting "Dharma" and this "earth", but also my brothers.

Our Shri Mahaprabhuji has clarified the meaning of the word "brothers" used here by telling that, though the two brothers Vinda and Anuvinda, were acting against our Lord, there were also many relatives, born in the same "Gotra" (lineage), who came to "oppose" our Lord. "The Lord came straight to Dwaraka, after taking me out of that place". There was no difficulty at all, in between. The word "Sriyokaha" indicates the prosperity of Dwaraka. She speaks, now, of her own desire. "I HAVE ONE DESIRE ONLY, THAT, BIRTH AFTER BIRTH, LET ME REMAIN BY WASHING THE HOLY FEET OF OUR LORD ONLY!"

Queen Nagnajeeti, speaks about her "story" through the next verse.

सत्योवाच—

सप्तोक्षणोतिबलवीर्यसुतीक्ष्णशृङ्गान्

पित्रा कृतान् क्षितिपवीर्यपरीक्षणाय ।

तान् वीरदुर्मदहनस्तरसा निगृह्य

क्रीडन् बबन्ध ह यथा शिशवोऽजतोकान् ॥१३॥

VERSE 13 Meaning: "Sathya said, "With a view to test the "valour and bravery" of the kings, my father had lined up 7 fierce bulls, having very sharp horns, very strong and valourous and capable of subjugating the cruel "ego" of valiant persons! Our Lord, just like in a play, bound them in such a swift way, that it resembled the act of "tying up" the very small calves of goats by the playful children."

श्रीसुबोधिनीः अतिबलं वीर्यं पराक्रमः सुतीक्ष्णे शृङ्गे च येषां तान् सप्त व्यवसनात्मकान् अत एव क्षितिवीर्यपरीक्षणार्थं पित्रा कृतान्। यो हि व्यसनग्रस्तो भवति स कुतो भोक्ता भविष्यतीति स्वकन्याया भोगः सिध्यत्विति पित्रा ते कृताः। व्यसनानि च त्रिगुणात्मकानि। अतो बलीवर्दास्तथानिरूपिताः। वीर्यं सात्त्विकं, बलं तामसम्, शृङ्गे राजसे। किञ्च। व्यसनानि धर्मादिभिर्निराकर्तुमशक्यानीति ज्ञापयितुं तेषां विशेषणम्। वीरदुर्मदहन इति वीराः शूरा राजानः वीर्यं धर्मस्थानीयमुक्तं तथापि दुरभिमानजनकत्वात् न व्यसननाशने समर्थमित्यभिप्रायेणाह दुर्मदेति। वीराणां दुष्टं मदं घनन्तीति दुर्मदहनः। अतस्तरसा शीघ्रमेव निगृह्य यतो व्यवसनानामेव व्यसनं भवति। ततः क्रीडन्निव लौकिकव्यापारेणैव तन्निग्रहं कृत्वा। हेत्याश्चर्यं वदिकैरपि दुर्निवार्यं कथं लौकिकेन निवारितवानिति लौकिकेपि प्रयासाभावायाह यथा शिशवोजतोकानिति। स्थूलाः अजबालकान् बिभ्रतीति बालका एवं बन्धनार्थं बिभ्रतीति। तथाप्येकेन न भवतीतिबहुवचनम्। व्यसनशान्त्यर्थं सप्ततन्तुयज्ञं बालकाः कुर्वन्तीति ध्वनितम् ॥१३॥

SRI SUBODHINI: "Very strong, valiant and having very sharp horns" — such type of 7 bulls were kept by father, symbolic of "sorrow" (i.e. capable of giving sorrow to everyone). He had kept them for the sake of my "joy". "Sorrow" is of 3 kinds. Hence, here, the "bulls" have been described in the same way. "Veeryam" (valour) is "Satwik". "Strength" (Balam) is "Tamasik"; and the "horns" are "Rajasik". Though "sorrow" cannot be ended by the factor of "Dharma" (duty based on righteousness), with a view to remove this doubt, it is said, in this verse, that these "bulls" were such, that they had the capacity to subjugate the "cruel ego" of the valiant persons!

But our Lord, caught hold of these "bulls" very swiftly — because our Lord is the "sorrow" for all other "sorrows". Due to this reason, just like in a "game", our Lord, like a worldly person, caught hold of these "bulls". This is indeed very wonderful. OUR LORD IS VERY DIFFICULT TO BE "CAUGHT" BY EVEN THE VEDAS. NOW HOW COME OUR LORD USED MERE WORLDLY WAYS TO "CATCH" THEM? In fact, our Lord did not take any serious trouble at all to bind these bulls! Sathya gives us an example, which is again, usually seen by everyone in the villages. Like the "healthy boys" (fat), catch hold of the calves of goats and bind them so very easily! A devotee is always afraid of getting "bound" — as the bulls were also afraid of being "bound". Usually, to conquer "sorrow", one does the "sacrifice" with 7 ingredients (objects). Our Lord also "bound" them only (not killed them). This is the purport.

य इत्थं वीर्यशुल्कां मां दासीभिश्चतुरङ्गिणीम् ।

पथि निर्जित्य राजन्यान्नित्ये तद्दास्यमस्तु मे ॥१४॥

VERSE 14 Meaning: "Our Lord paid the "price" of valour to redeem me and He married me. While He was coming with me, on the way, there were many kings, with their armies, who were conquered by our Lord. We came back to Dwaraka, along with the "Daasis" (servants) given as gift by my father. May I be His "servant" (Daasi) at all times!"

श्रीसुबोधिनीः ततः स्वाभिलषिते सिद्धे पित्रैव दत्तां मां वीर्यमेव शुल्कं यस्याः। दासीभिः सहिताम्। राजन्यांस्तेषां चतुरङ्गिणीं सेना च पथि जित्वा मां स्वगृहं निन्ये। कामनामाह तद्वास्यमस्त्विति ॥१४॥

ततो भद्रा निरूपयति पिता म इति।

SRI SUBODHINI: On my "desires" getting fulfilled, after our Lord having paid the "bride-price" of valour! My father had given as a "gift", countless "servants". On the way to Dwaraka, our Lord defeated, by fighting many kings, along with their armies, and He brought me to Dwaraka. Sathya now expresses her "desire" by telling that "LET ME REMAIN AS A "SERVANT" OF OUR LORD AT ALL TIMES!"

Later, Bhadra speaks about her story, through the next verse.

भद्रोवाच—

पिता मे मातुलेयाय कृष्णे कृष्णाय दत्तवान् ।

तच्चित्तां भ्रातृभिर्दत्तामक्षौहिण्या सखीजनैः ॥१५॥

VERSE 15 Meaning: "Bhadra said, "My mind was always devoted to our Lord! Hence, my father (by making my brothers give a "promise") consecrated me to Lord Sri Krishna, who is my uncle's son, along with one Akshowhini army and many servant maids."

चतुर्विधं चतुर्विधं स्यात् द्वितीया पञ्चमी मता ।

श्रीसुबोधिनी: मम मातुलेयो भगवान् श्रुतिकीर्तिकन्येयम्। हे कृष्णो द्रौपदि कृष्णार्थं वा। विशेषतो दानहेतुः तच्चित्तामिति। भ्रातृभिर्दत्तामिति वाग्दानार्थं भ्रातर एव द्वारकां गता इति ज्ञेयम्। इदं तु दानं सङ्कल्पपूर्वकम्। अक्षौहिणी सख्यश्च दाने सहभावमापन्नाः ॥१५॥

कामनामाह अस्य मे पादसंस्पर्श इति।

SRI SUBOSHINI: Queen Bhadra is the daughter of Srutakeerthi and our Lord Sri Krishna is her uncle's son! "My father gave me in marriage to our Lord Sri Krishna. The "special" reason for this giving in marriage was that I was intensely devoted to our Lord. In fact, my brothers had gone to Dwaraka to give the "words of promise" to our Lord, about my marrying the Lord. Hence, I was married to our Lord Sri Krishna, and my father "gifted" to me, one Akshowhini army and also countless servant maids."

Through the next verse, she speaks of her own "desire".

अस्य मे पादसंस्पर्शो भवेज्जन्मनि जन्मनि ।

कर्मभिर्भ्राम्यमाणाया येन तच्छ्रेय आत्मनः ॥१६॥

VERSE 16 Meaning: "Even though, I may have to roam in "my lives" (i.e. take "births" as per my actions) through the force of my "action" (Karma), even then, let the "touch" of our Lord's lotus feet happen to me there, as I consider, that my real welfare (Kalyaan) is in this only!"

श्रीसुबोधिनी: जन्मनि जन्मनि भवेदिति। यदा यदा भगवानवतीर्णो भविष्यति तदा तदा लक्ष्मीवदहमप्यागमिष्यामीति। ननु स्वयमेव तच्छक्तित्वाद्भविष्यति किमिति प्रार्थ्यत इति चेत्तत्राह कर्मभिर्भ्राम्यमाणाया इति। जीवभावात्कर्मसंबन्धः अन्यथ अन्यसंबन्धिनी कथं भवेयम्। किमतो

यद्येवं तत्राह येन पादस्पर्शेन तत्प्रसिद्धं ब्रह्मानन्दात्मकं श्रेयो भवति। आत्मनः स्वस्यात्मगामि वा। सप्तैता भक्तिभेदाः ॥१६॥

SRI SUBODHINI: “It is my prayer to our beloved Lord, that I should have the “holy touch” of our Lord’s lotus feet at all times, in all my “births” which I would take! Whenever the Lord will take an “incarnation”, then, like Goddess Laxmi, I will also follow the Lord. I will also take this birth, having been endowed with the power of our Lord!” If this is possible (through “her” powers) why is she making this prayer to our Lord? Answering this, she says, “I have to do this prayer, as I am also under the control of “Karma” (actions), and might have to take “births” (due to my “actions”). Because, I have the “Bhāva” (attitude) of a “Jeeva” (an individual soul), I am under the “control” and is related to “action” (Karma)! If I do not have this “attitude” of an “individual soul”, then I am not supposed to have nay relationship with “actions” (Karma). This should also mean, that I do not have any relationship with anyone else also! But this “relationship” has happened! How? Due to my “Karma” (actions) only, I was born as a daughter of Sruthikeerthi! That is why, I am making this prayer to our Lord. The “Divine holy touch” of our Lord’s lotus like feet, makes my “Aatma” attain the glory of the “bliss of Brahman” (Brahmaananda) and hence, it is necessary for me, to pray to our Lord, for this “touch” of His holy feet! These queens like Rukmani and others represent the “7” divisions of “Bhakthi”.

अर्चनात्मा रुक्मिणी स्याच्छ्रवणं तदनन्तरा ।

सर्वपापक्षयः पूर्वं यस्मादत्र निरूप्यते ।

एकान्ते च प्रदत्तेति तृतीया स्मृतिरुच्यते ।

चतुर्थ्येव चतुर्थी स्यात् द्वितीया पञ्चमी मता ।

सर्वान्बलवतो दुष्टान् विनिवार्यैव कीर्तयेत् ।

षष्ठी तु सप्तमी प्रोक्ता सप्तमी तद्विपर्ययम् ।

नमने पादसंस्पर्शः प्रतिवारं भवेदिति ।

सख्यरूपा त्वष्टमीयं महती विनिरूपरूते ॥१६॥

लक्ष्मणा स्ववृत्तान्तं द्रौपद्यभिमाननाशयाह ममापीति।

KĀRIKAS 1 to4 (for verse 16) Meaning: "The descriptions of these 7 "important" wives are "symbolic" and are of the form of pure Bhakthi to our Lord (BHAkTHIROOPA).

Rukmani represents the aspect of "Archana" (worship), Sathyabhaama represents the aspect of "hearing" (Sravanam). A devotee who does this "worship" (Archana) and "hearing" (Sravanam) is able to destroy all his sins. Jaambavati was married to our Lord, in "private" — hence she is representative of "Bhakthi" of service to the holy feet of our Lord (Paadaseva). Mitravinda represents the Bhakthi of "Keertan" (singing the glory of our Lord). It is necessary, to do "Keertan" of our Lord's glory, with a view to remove the "blemish", which is always very strong. The 6th queen is spoken of as the 7th and the 7th queen is "opposite" to her! The 6th queen represents the Bhakthi of being a "servant" (Daasyam). Laxmana is the 8th queen, who represent the "friendship" (Sakhyam) aspect of Bhakthi to our Lord. This queen is considered as the highest and "best" among all the queens of our Lord!

With a view to "destroy" the "ego" of Draupadi, the queen Laxmana is giving her "story" — as per the next verse.

लक्ष्मणोवाच—

ममापि राज्ञ्यच्युतजन्मकर्म

श्रुत्वा मुहूर्नारदगीतमास ह ।

चित्तं मुकुन्दे किल पद्महस्तया

वृतः सुसंमृश्य विहाय लोकपान् ॥१७॥

VERSE 17 Meaning: “Laxmana said, “Oh Draupadi! My mind got attached to Lord Mukunda, after hearing again and again about the holy birth and the “Divine Leelas” of our Lord, from the singing of sage Narada! Then, I contemplated on these glories of our Lord, in a proper manner. Later, I took a “lotus” in my hand, and using it as a lamp, I began to search, and after having rejected all the protectors of this Universe, got married to our Lord only.”

श्रीसुबोधिनी: सा हि स्वविवाहमुत्कृष्टं मन्यते। राधावेधो हि दुर्लक्ष्यो भवति ततोप्यधिकश्चेद्भगवत्कृतोपि भवेत्। ततो भर्तृसख्यं विहाय भगवत्सखी भवेदिति सा प्रथमं स्वमनःप्रीतिमाह। स एव सख्यं प्राप्नोति यस्य जन्मप्रभृति जन्मान्तरेषु वा भगवत्येव चित्तं भवति। हे राज्ञीति सावधानतया श्रवणार्थं संबोधनम्। अच्युतत्व भजनीयत्वे मुख्यो हेतुः। जन्म भक्तोद्धारार्थमेव। कर्म तु भक्तकार्यार्थमेवेति श्रुत्वा कुलशीले वा। मुहूर्नारदगीतमिति निर्द्धारार्थं प्रमाणावृत्तिरुक्ता। मुकुन्दे चित्तमासेति। तदेकप्रवणं जातम्। अच्युतत्वादौहिकसुखदातृत्वं मुकुन्दत्वान्मोक्षदातृत्वमिति। तथापि योगिगम्यः कथं स्त्रीमात्रस्य वरणीयो भवेत् तत्राह पद्महस्तया किल वृत इति। पद्मं हस्ते यस्या इति दीपमिव गृहीत्वा सर्वं दृष्ट्वा विचार्य ग्रहणं निरूपितम्। ननु तावता किं त्वयान्यो ग्राह्य इति चेत्तत्राह विहाय लोकपानिति। अन्ये लोकपालाः अप्रयोजकाः सुदुष्टा इति ज्ञापितम् ॥१७॥

SRI SUBODHINI: Laxmana regarded her “marriage” as the “best” in comparison to the marriages of Draupadi and others. Arjuna had pierced the “eye of the

fish" through his arrow, to win the hand of Draupadi. Better than this feat is the action of our Lord to win the hand of Laxmana! Laxmana has fastened the "friendship" of being a "Sakha" (to our Lord, who is her husband and also a "friend" (Sakha).

For the sake of attaining our Lord, Laxmana began to join her "mind" with our Lord — by remembering and thinking about Him, at all times with love and "Sneha" (deep attachment). Laxmana says that ONLY THAT DEVOTEE CAN ATTAIN THE STATUS (BHĀVA) OF A TRUE "FRIEND" (SAKHA) OF OUR LORD, WHO HAS FROM HIS FIRST BIRTH ITSELF, CONSECRATED HIS MIND TO OUR LORD ONLY, AT ALL TIMES, AND DURING "EVERYONE" OF HIS BIRTHS!

"Oh queen!" — this addressal has been used to caution Draupadi as to "whatever I am telling you, please listen to this with alertness. The main reason for my love and developing Bhakthi to our Lord, is that our Lord is Achyuta! Hence, our Lord does not have any "decline" at all, at any time!"

Our Lord manifests Himself only for the sake of "redemption" of His devotees. His "divine Leelas" (Karmas) are only done for the sake of fulfilling the "desires" (actions) of His devotees. "Sage Narada had sung about the glories of our Lord's "birth" (lineage) and "Leelas" (conduct) to me, and I heard them, again and again (often). In my mind, I got the determined truthful notion, that our Lord is the highest truth proved through several proofs and evidences, and I consecrated my entire mind in Lord Mukunda! I got lovingly and deeply attached to Him, through constant remembrance of His "qualities" (Gunas) and "Leelas" (actions)."

"I also realized that, our Lord being "Achyuta", is also the "conferrer or giver" of all "worldly" enjoyments/benefits too. Being Lord "Mukunda", He only is the "giver" of liberation also (Moksha). Hence, I got determined that by marrying our Lord, I will be blessed with both the types of "welfare" — here and hereafter!

"A question arises now, as to how, we, the ladies will be able to attain our Lord, who is usually attained by only the Yogis or realized by them? How come, will the Lord become our "husband"? I would reply to this, that I took a "lotus" flower in my hand, and used it as "a lamp" (Deepa) and through this "lamp", I saw, each and every king, and then thought about them. Through this "thinking", I got determined that all these kings and even the protectors of this world are "meaningless" (useless) as they are full of "blemish and defects" (Dosham). OUR LORD IS THE ONLY ONE PERSON, WHO HAS NO BLEMISH OR DEFECT! HENCE, I GAVE UP EVERYONE ELSE AND CHOSE TO MARRY OUR LORD ONLY!

ज्ञात्वा मम मतं साध्वि पिता दुहितृवत्सलः ।

बृहत्सेन इति ख्यातस्तथोपायमचीकरत् ॥१८॥

VERSE 18 Meaning: "Oh, enlightened one! My father Brihatsena, who was very fond of me, having understood my inner desire and view, did his "strategy" in such a way, through which, I am able to wed and attain my beloved Lord Sri Krishna!"

श्रीसुबोधिनीः यत्परं मनस्तस्मै देयमिति स्वयं दाने लज्जा भवतीति साधारणस्वयंवरे च यः कश्चिद्ग्रहीष्यतीति पणबन्धो महान् कर्तव्य इति। मम पिता मन्मतं ज्ञात्वा दुहितृवत्सलः यथा भवति तथोपायं कृतवानित्यर्थः

॥१८॥

तमुपायमाह यथा स्वयंवर इति।

SRI SUBODHINI: It is the duty of a doting father, that a girl should get married only to that person, whom she loves. This is all the more, because the girls are usually bashful in this regard. If my father had arranged an "ordinary" type of "Swayamvara", then every other king would have had the opportunity to marry me. Hence my father decided to put a very strict "impossible to attain" condition, for my marriage, so that, no one else, other than our Lord Sri Krishna, would be able to observe this "condition"! Hence, my father, who loved me most (above everything else), having understood my love for our Lord Sri Krishna, devised a "plan" which will be suited for this "goal".

This "strategy" of her father, is being explained by Laxmana, through the following verse.

यथा स्वयंवरे राज्ञि मत्स्यः पार्थेप्सया कृतः ।

अयं तु बहिराच्छन्नो दृश्यते स जले परम् ॥१९॥

VERSE 19 Meaning: "Oh queen Draupadi! Like, in your Swayamvara, with a view to give you in marriage to Arjuna, your father had devised the strategy of "fish", in my "Swayamvara" also, the same "strategy" was devised by my father. But in your case, the "fish" was only hidden from outside! Through this, this "fish" could be seen through it's reflection on the "water"! But, in my case, this was not the case, as the "fish" could not be seen even in the water kept in a pot near the pillar. Hence, one has to keep the "eye-sight" down as the "target" was on the upper side. Our Lord Sri Krishna only, was capable of hitting this "fish" and no one else!"

श्रीसुबोधिनीः पार्थेप्सया अर्जुन एव गृहात्विति। ततोपि मदीयो विशिष्ट इत्याह अयं तु बहिराच्छन्न इति। स तु बहिर्दृश्यते परं जले। जले तस्य प्रतिच्छाया उपलभ्यत इत्यर्थः। मदीयस्य तु जलेष्युपलम्भो नास्ति। सर्वथा बहिराच्छन्न एव। अतः पार्थस्याप्यगम्यं भविष्यतीति पितुरभिप्रायः ॥१९॥

ततः सर्वे बलान्नद्धाः समागता इत्याह श्रुत्वैतदिति।

SRI SUBODHINI: "In your marriage the "fish" was kept in such a way, that only Arjuna could "hit" it with his arrow! In my Swayamvara, the "fish" was kept in a more "special" way! In your marriage, the "fish" was hidden from outside, with a piece of cloth, but was visible in the water down, as the shadow of the "fish" was seen clearly on water! In my "Swayamvara", the fish could not be seen even in water, as it was fully hidden from outside. Hence even Arjuna would not have been able to "hit" the "fish"! This was the view of my father also.

"After hearing about my "Swayamvara", intoxicated through the "pride" of their strength, very prominent and "big" kings had come" — she says as per the next verse.

श्रुत्वैतत्सर्वतो भूपा आययुर्मत्पितुः पुरम् ।

सर्वास्त्रशस्त्रतत्त्वज्ञाः सोपाध्यायाः सहस्रशः ॥२०॥

VERSE 20 Meaning: "On hearing about my "Swayamvara", thousands of kings, proficient in the knowledge of archery and wielding of weapons, accompanied by their respective "teachers", came to my father's city, from all the four sides of this earth."

श्रीसुबोधिनीः आगमने तेषां बलमाह सर्वास्त्रशस्त्रतत्त्वज्ञा इति। अस्त्रशस्त्रयोर्वैदिकलौकिकयोः क्षेपाक्षेपरहितयोर्वा तत्त्वं स्वरूपं अत्र स्थित्वा प्रक्षेपे एवं लक्ष्यं भवतीति अस्मिन् वा शस्त्रे योजिते लक्ष्यवेध इति।

अकस्माद्विस्मरणे सभाकम्पे वा सोपाध्यायाः सहस्रश इति। एकस्य भङ्गे अपरो ग्रहीष्यतीति स्वतस्तेभ्य आदानेपि प्रतिष्ठा न भवतीति ॥२०॥

SRI SUBODHINI: She now told about the “strength” of those kings, who had come. They were all proficient in the science and principles of using both the “Vedic” and “worldly” weapons and arrows e.g. just by standing at one far away place, they could determine the actual place of the “target”, and also were aware of the weapon/arrow which would hit the target! They had taken care to bring their “teachers” also, as a precaution to deal with either loss of memory on their part or to meet any emergency. They would take action only, after asking their respective teachers.

पित्रा संपूजिताः सर्वे यथावीर्यं यथावयः ।

आददुः सशरं चापं वेद्धुं पर्षदि मद्भियः ॥२१॥

VERSE 21 Meaning: “As per their “valour” and “age”, my father welcomed them properly. Later, all of them came to the assembly, and took the bow and arrow for the “piercing” of the “fish” target. They did this, as they were eager to attain me only, after they became successful in hitting the “target”.”

श्रीसुबोधिनी: समागताः सर्व एव पित्रा संपूजिताः। परं तारतम्यानुसारेण तत्र तरतमभावे नियामकं वीर्यं वयश्च मिलितम्। अन्यथा तदुपाध्यायानामेव पूजनं स्यात्। तत्रैव भगवन्मन्त्राभिमन्त्रितं धनुः शरं च तत्रैव स्थापितं ते समाददुः। आदाने हेतु वेद्धुम्। पर्षदि सभायाम्। यतो मद्भिय इति मत्कामाः ॥२१॥

ततस्तेषां भङ्गप्रकारमाह आदाय व्यसृजन्निति।

SRI SUBODHINI: “My father did the “worship” of everyone, as per their “age” and “valour” i.e. this

“welcome” worship was done as appropriate only, and was not the same to everyone. The worship was based on the “qualities” of the king, who had come to attend this function. If this “differentiation” was not made, then only the “teachers” would have ended up being worshipped.”

“In the assembly hall, the bows and arrows were kept, anointed with Vedic “chanting” (Manthras). The kings began to take them, as they were eager to use them to this the “fish target”, and to win-over my hand.”

Later, Laxmana tells, the “ways” the various kings tried to hit the target — as per the next verse.

आदाय व्यसृजन्केचित्सज्जीकर्तुमनीश्वराः ।

आकोष्ठं ज्यां समुत्कृष्य पेतुरेकेऽमुना हताः ॥२२॥

VERSE 22 Meaning: “Many kings gave up their effort just after taking the bow and arrow; some of them could not even “string” the bow! (Tie the chord). There were also kings, who were able to bend the bow to it’s extreme, but fell down and died, due to the fall of the bow on their bodies.”

श्रीसुबोधिनी: तत्र हेतुः सज्जीकर्तुमनीश्वरा इति। केचित्पुनः वेधमात्रमेव पणीकृतमिति सज्जीकरणमप्रयोजकमिति। अन्यैर्बहुभिर्वा सज्जीकृतमेव धनुः। आदाय कोष्ठपर्यन्तं ज्यामाकृष्य अमुना धनुषा हताः सन्तः पतिताः। कर्णान्तं ज्याकर्षणं कर्तव्यं कोष्ठप्रदेशे तु ज्या तिष्ठत्येव। तस्यैवान्ते समीपे कथंचिदानीतवन्तः तावतैव बलक्षयो जात इति। तथैव पतिताः। तदनन्तरं स्वोपरि पतितेन धनुषा हता इत्यर्थः ॥२२॥

एवमप्रसिद्धानां स्वरूपमुक्त्वा प्रसिद्धानामाह सज्ज्यं कृत्वेति।

SRI SUBODHINI: Many kings could not even “string” the bow, and these kings told, as to why the

उत्तिष्ठेयुषापातयन्तं सूर्यं चाभिजिति स्थिते ॥२६॥

bows have to be "strung" when the task involved was hitting the "target" only (i.e. they wanted pre-strung bows — as they did not know to "string" a bow). Others were there, who were able to "string" the bow, but when they bent the bow to it's extremes, due to the decline in their strength, fell down, and the heavy bow fell on them, killing them!

In this way, after telling about these "unknown" kings and their "failed" attempts, now, through the next verse, the "actions" of "well-known" persons are being spoken.

सज्ज्यं कृत्वाऽपरे वीरा मागधाम्बष्ठचेदिपाः ।

भीमो दुर्योधनः कर्णो नाविदुस्तदवस्थितिम् ॥२३॥

VERSE 23 Meaning: "Other brave men, Magadh, Ambashta, Chediya, Bheema, Duryodhana and Karna also tried, and asked as to where is the target "fish"? But they were not able to decipher the target!"

श्रीसुबोधिनी: अपरे पूर्वोक्तेभ्यः अन्ये। मागधो जरासन्धः। अम्बष्ठो भगवदत्तः हस्तिपत्वात्। चेदिपः शिशुपालः तथैव भीमो दुर्योधनः कर्णश्च तथापि तस्य मत्स्यस्य अवस्थितिं न विदुः क्व तिष्ठतीति ॥२३॥

SRI SUBODHINI: Other names are being explained. Jarāsandha was present along with Bhagadatta (called as "Ambashta — as he always looked after and rode an elephant), Sisupaala, Bheema, Duryodhana and Karna were all present. All these persons also could not correctly determine the actual place of the target "fish".

मत्स्याभासं जले वीक्ष्य ज्ञात्वा च तदवस्थितिम् ।

पार्थो यत्तोऽसृजद्बाणं नाच्छिनत्पस्पृशे परम् ॥२४॥

VERSE 24 Meaning: "Arjuna saw the "reflection" of the "fish" in water and having determined the target's actual place, became alert and released the arrow, which just touched the targeted "fish", but did not pierce it!"

श्रीसुबोधिनी: ततोर्जुनः आच्छादनसहितस्य जले प्रतिबिम्बं दृष्ट्वा जलाभासं तत्र ज्ञात्वा अमुकस्थाने तिष्ठतीति निश्चित्य यत्तः सन् पार्थः बाणमसृजत्। तावतापि लक्ष्यं नाच्छिनत्। परं पस्पृशे स्पर्शमेव संपादितवानिति। नरनारायणयोरेतावदन्तरं शक्तिद्वयमेकस्य पूर्णम्। अपरस्यैका कर्थाचिदिति ॥२४॥

एवं साधारणप्रसिद्धातिप्रसिद्धनिराकरणे जाते सर्व एव निवृत्ता इत्याह राजन्येषु निवृत्तेष्विति।

SRI SUBODHINI: Later Arjuna was able to see this "fish" well covered as a "reflection" in water. He got correctly determined, that the fish was in that particular place only, and becoming "alert" released the arrow. But this arrow only touched the fish but could not pierce or cut it! This is the difference between Nara (Arjuna) and Sri Narayana (our Lord Sri Krishna). In our Lord Sri Narayana both the "powers" (Sakthi) viz. the power of "knowledge" (Jnāna) and "action" (Kriya) are full and total, whereas in Nara (Arjuna) only a part of "Jnāna" power is present.

In this way, both the "well known" and "very famous" persons tried and failed in their attempts, and all of them realized their inability to hit the "target" — as per the following verses.

राजन्येषु निवृत्तेषु भग्नमानेषु मानिषु ।

भगवान्धनुरादाय सज्जं कृत्वाथ लीलया ॥२५॥

तस्मिन्संधाय विशिखं मत्स्यं वीक्ष्य सकृज्जले ।

छित्त्वेषुणापातयत्तं सूर्ये चाभिजिति स्थिते ॥२६॥

दिवि दुन्दुभयो नेदुर्जयशब्दयुता भुवि ।

देवाश्च कुसुमासारान् मुमुचुर्हर्षविह्वलाः ॥२७॥

VERSES 25, 26 and 27 Meaning: "In this way, all these "proud" warriors got humiliated, and they all withdrew from this contest. Then, our Lord Sri Krishna took the bow in His hand, strung the bow and He, like in a game (play), placed the arrow on the bow. This was the noon time and the star "Abhijit" was on the ascendant. The Lord saw the "target fish" for once in the water, and cut it down quickly. At that time, in the heavens, along with the sounds of "victory, victory", the instrument "Dundubhi" began to be played. The celestial deities, benumbed through inexpressible joy, began to shower flowers from the sky."

श्रीसुबोधिनी: ततः कृष्णः किं करिष्यतीति शङ्कां वारयितुं भगवानित्याह लीलया च सज्जं कृतवान्। अनेनादित आरभ्य स्वयमेव सर्वं कृतवान् न त्वन्यशेषः स्थापित इति ज्ञापितम्। लीलया मत्संतोषार्थम्। तस्मिन् सधाय विशिखमिति लौकिकन्यायेनैव मारितवानिति ज्ञापितम्। ततोर्जुनसंतोषार्थं सकृन्मत्स्यं जले वीक्ष्य इषुणा छित्त्वा जलेऽपातयत्। तस्मिन्नेव समये अभिजिल्लग्नं तेनैव सर्वे दोषाः परिहृता इति लौकिक एव प्रकार उक्तः। ततो भगवता सर्वजीवाशक्त्यं कृतमिति इदमेकं चरित्रं लोके समुत्पन्नमिति संतोषादिवि दुन्दुभयो नेदुः जयशब्दाश्च। भूमावपि नरदुन्दुभयो जयशब्दाश्च। ततो देवानां भगवान् स्वोत्कर्षं प्रकटीकृतवान्। अतः परं दैत्यवधं करिष्यतीति संतोषाद्देवाश्चकारादन्येपि सिद्धादयः कुसुमासारान् मुमुचुः हर्षेण विह्वलाश्च जाताः ॥२५-२७॥

ततः पणः सिद्ध इति मया वृत इत्याह तद्रङ्गमाविशमहमिति द्वाभ्याम्।

SRI SUBODHINI: Such great "warriors" couldn't cut this target of "fish". What would the Lord do then? Removing this doubt, it is said, that "our Lord is

॥२७॥ विष्णोर्लिलीक्योऽपि नृपः तत्रापातयत्

“Bhagawān”, and He got ready to perform His another “Leela”. By telling like this, it is said, that the Lord did all the actions necessary, from the very beginning to its end, on this matter - like what others would do. Our Lord did all these actions as a “play” (Leela). Laxmana now, says that, “The Lord did all this, so that I will get pleased. He pierced this fish, through the “worldly” way only (and not supernatural), and for the sake of Arjuna’s satisfaction only, the Lord saw the fish on water, and through His arrow, cut the same! The fish fell in the water kept on the ground. When this Leela was performed by our Lord, the time was “Abhijit Lagna”, which is considered as auspicious and capable of removing all types of “blemish”. In this way, the Lord’s action has been described in a “worldly” way. But this action, which the Lord did, could not have been performed by any “Jeeva” (ordinary soul). Though this “Leela” took place in this world, the instrument of “Dundubhi” was played in the “heavens”, to indicate the joy of the celestial deities who exclaimed “Jaya, Jaya” (victory to our Lord). On this earth, the “humans” began to play this instrument, and the same “victory” sound was chanted. Later, our Lord manifested His own glory in the celestial deities. The celestial deities knew, that our Lord will, destroy all the demons. On getting happy on this account, the celestial deities and the other Siddhas etc. began to shower the rain of flowers, and all of them got very pleased, with our Lord’s Leela. (got benumbed).

On this happening, my father’s “vow and promise” got fulfilled. Due to this, I chose our Lord Sri Krishna as my husband. Laxmana tells this, through the next verse.

तद्रङ्गमाविशमहं कलनूपुराभ्यां

पद्भ्यां प्रगृह्य कनकोज्ज्वलरत्नमालाम् ।

नूले निवीय परिधाय च कौशिकाग्रये

सत्रीडहासवदना कबरीधृतस्रक् ॥२८॥

VERSE 28 Meaning: "I came into the "Swayamvara" assembly, taking a garland embellished in gold and brilliant precious stones, wearing anklets, which made very sweet sounds, wearing 2 new silken clothes, one being worn on my self and the other worn on the upper portion of my body, having worn the garland of flowers on my hair-do, with bashfulness, and "milk-like" soft smile on my face!"

श्रीसुबोधिनी: आत्मानं वर्णयत्येकेन। द्वितीयेन स्वक्रियाम्। विषयाः पञ्चविधाः शब्दादयः पञ्चापि मयि सन्तीति पञ्च विशेषणानि। तादृशी अहं तद्रङ्गस्थानं प्रविष्टा यत्र विवाहोत्सवः। कलनूपुराभ्यामिति सशब्दान्याभरणानि निरूपितानि, एतादृशपद्भ्यामुपलक्षिता। कनकोज्ज्वलरत्नमालामिति रूपसंपत्तिर्निरूपिता। सा माला भगवतः कण्ठे देयेति स्वतुल्यतां निरूपयन्ती स्वस्यैव रूपातिशयं निरूपयति। ततः कौशिकाग्रये पट्टवस्त्रद्वयम्, एकं निवीयोपरि धृत्वा, अपरं परिधाय, चकारात् कञ्चुकवदपि कृत्वा, अनेन स्पर्शोत्कर्षो निरूपितः। सत्रीडहासवदनेति रसः। व्रीडा आन्तरभावसूचिका। हासो बहिर्माहजनकरूपः। कबर्या धृताः स्रजो ययेति गन्धः ॥२८॥

SRI SUBODHINI: Through this verse, Laxmana is describing herself. Through the next verse, she would explain her "action" (Kriya). She has given 5 "descriptions" about herself, as her "qualities". "I entered into the area where the festival of my marriage was being celebrated". She now describes her "form" and "nature". "I was wearing anklets, which made soft sweet sounds;" through this Laxmana has indicated that "the ornaments worn by me were not "silent" — but were

making sweet sounds! My feet were beautified with such ornaments! Through this , everyone could identify me (as the "bride"), showing the fully "ornamented" form", she says that, "I had taken a golden garland fully studded with precious stones in my hand, and this garland was to be put on the neck of our Lord!" She is now referring to her beautiful "dressed" form, by describing that she wore a silk dress on her body, and another silk dress was draped by her covering the first dress. With a view to express her "bliss" (Rasa), she says, "My face was seen with a soft bashful smile, exhibiting my "inner Bhāva" (or my inner mind). Through her "soft smile", she created ripples of "infatuation" outside! In her hair-do, she was wearing a flower garland. "Like this, fully dressed up, I came into the assembly hall."

उन्नीय वक्त्रमुरुकुन्तलकुण्डलत्विङ्-

गण्डस्थलं शिशिरहासकटाक्षमोक्षैः ।

राज्ञो निरीक्ष्य परितः शनकैर्मुरारे-

रसेऽनुरक्तहृदया निदधे स्वमालाम् ॥२९॥

VERSE 29 Meaning: "I lifted my face a little high, which was seen as very brilliant, due to my beautiful hair-do, and the illuminating resplendent earrings, and I saw very slowly through my eyes, which exhibited the soft smile having the power to destroy all types of sorrow. On all four sides, I saw the assembled kings. and, being fully attached in my mind to our beloved Lord SriKrishna, I put the garland on the neck of our Lord Sri Murari (killer of demon Mura = Murari)."

श्रीसुबोधिनी: एवं सर्वगुणपूर्णा मुरारेरसे स्वमालां निदधे। अग्रे रसशङ्काव्यावृत्त्यर्थं राज्ञां निरीक्षणं कृतवती वक्त्रमुन्नीय। वक्त्रस्योन्नयने हेतुः

उरुकुन्तलकुण्डलत्विङ्गण्डस्थलमिति। उरुकुन्तला यस्मिन्मुखे, तेन कुन्तलानां प्रतिबन्धव्यावृत्त्यर्थमुन्नयनम्। कुण्डलत्विङ्गयुक्तगण्डस्थलमिति समदर्शने विद्युताहते इव नेत्रे कुण्डलकान्त्याघाताद् विषयदर्शने न समर्थे। अनेन प्रदर्शनार्थं मुखवर्णनापि कृता। किञ्च। यथा तेषां प्रतिघातकत्वं न भवति तथा दृष्टवती तदर्थमाह शिशिरहासकटाक्षमोक्षैरिति। शिशिरः सर्वतापहारी यो हासः उत्पन्न एव सर्वाह्लादकरः तत्सहिता ये कटाक्षमोक्षाः एकेन वशीकरणमपरेण हननमिति। आदौ दर्शनं न दोषाय। सर्वानेव राज्ञो निरीक्ष्य परितः शनकैर्दृष्टिं प्रसारयन्ती तत्र भगवन्तं दृष्ट्वा तस्य मुरारेरंसे अनुरक्तहृदया सती मनोमालां दत्त्वा स्वमालां स्वप्रतिकृतिरूपां रत्नमालां च अंसे निदधे ॥२९॥

तन्मम वरणं सर्वसंमतं जातमिति ज्ञापयितुं तदानीमुत्सववाद्यान्याह तावन्मृदङ्गपटहा इति।

SRI SUBODHINI: "In this way, I put the garland on the neck of my beloved Lord Murari, who has all the auspicious virtues/qualities (Gunas). With a view to hide my "bliss" (of our Lord having hit the target), I lifted my face up, and began to see the faces of the kings. The reason for my lifting the face was, that my face was hidden by the locks of hair, whose brilliance reflected on my cheeks, prevented me from seeing anything — like "lightning" blinds the "eye" from seeing the objects! The power of her "vision" (eyesight) is also being described. Her "looks" had the capacity to destroy the sorrow of everyone. Accompanied with a "soft smile", her face not only "infatuated" everyone, but also through her "eye-sight", "hurt" everyone!

As there is no "blemish" attached in seeing everyone, before choosing your "groom", in a "Swayamvara", Laxmana seeing, on all the four sides, the kings, who had assembled there, walked slowly. At this time, she

got the “Darsan” of our Lord, and immediately, she adorned the neck of our Lord, with the precious garland in her hand. Our Shri Mahaprabhuji says, that Laxmana had intense love in her heart, and gave the garland of her “mind” and put on the Lord, the garland of her “nature of love” (Prakruti).

“This sort of choosing of my own husband was acceptable to all”. With a view to explain this, she says that, at this time, a great festival was celebrated with the playing of all types of musical and percussion instruments — as per the next verse.

तावन्मृदङ्गपटहाः शङ्खभेर्यान्कादयः ।

निनेदुर्नटनर्तक्यो ननृतुर्गायका जगुः ॥३०॥

VERSE 30 Meaning: “Immediately, the musical and percussion instruments such as Mridangam, Pataha, conches, Bheri and Aanaka began to be played. Both male and female dancers began to dance and the singers began to sing.”

श्रीसुबोधिनीः पञ्चैतानि मङ्गलवाद्यानि नित्यानि। गीतवाद्यनृत्यानि वक्तव्यानीति वाद्यान्युक्त्वा नृत्यमाह नटनर्तक्यो ननृतुरिति। गानं चाह गायकाश्च जगुरिति ॥३०॥

ततो यज्जातं तदाह एवं वृते भगवतीति।

SRI SUBODHINI: These 5 “auspicious” musical instruments are permanent and “eternal”. In a festival, singing of songs, dances and playing of musical / percussion instrument take place. After explaining about the playing of musical instruments, “dancing” is mentioned by Laxmana. Later she speaks about the singing of songs.

Later, whatever happened is explained through the next verse.

एव वृते भगवति मयेशे नृपयूथपाः ।

न सेहिरे याज्ञसेनि स्पर्धिनो हृच्छयादिताः ॥३१॥

VERSE 31 Meaning: "Oh Draupadi! In this way, when I chose our Lord Sri Krishna as my husband, then, envious and infatuated (with desire), the kings could not tolerate this action of mine."

श्रीसुबोधिनी: भगवत्त्वात्सर्वसंपत्तिः ईशत्वादावश्यकः। अन्ये नृपयूथपा इति नृपाणां यूथपत्वं शूकरत्वं निरूपितम्। एकचरो हि सिंहः। यूथचरास्त इति तेषां वध्यत्वं निरूपितम्। ततो न सेहिरे। अनेन तेषामन्तःकरणदोषो निरूपितः। याज्ञसेनीति विश्वासार्थं संबोधनम्। यज्ञरूपा सेना यस्य स यज्ञसेनः तस्य कन्या याज्ञसेनी। यज्ञादेवोत्पन्नेति। यतः स्पर्धिनः भगवता सह स्पर्धायुक्ताः। मदर्थं हृच्छयेन कामेनादिताः। एवमन्यकृतो दोषः स्वभावकृतश्च निरुक्तः ॥३१॥

ततो भगवता यत्कृतं तदाह मां तावद्रथामारोप्येति।

SRI SUBODHINI: As our Lord Sri Krishna, being the Lord of the Universe, was fully invested with all types of "wealth", He was the most appropriate to be "wed" by everyone, due to His stature as "Ishwara" (God Almighty). The other kings assembled, in comparison to our Lord, were considered as being only "pigs". The "lion" also roams freely alone! These kings had made a "group" of themselves, and were moving out together and like "pigs" only, and "they could not tolerate my choosing the Lord as my husband". In this way, Laxmana, explained the "blemish" of their inner mind. Draupadi has been called here as "the one who is the symbol of Yagna (sacrifice) - as she was born out of a "sacrifice". As Laxmana will be taken away from here, by our Lord,

the kings got envious of our Lord, as they “were infatuated for me”. In this way, Laxmana explained the “blemish” of these kings, as having been caused by their “nature” (Swabhāva) which is evil!

The action of our Lord is being explained through the next verse.

मां तावद्रथमारोप्य हयरत्नचतुष्टयम् ।

शार्ङ्गमुद्यम्य सन्नद्धस्तस्थावाजौ चतुर्भुजः ॥३२॥

VERSE 32 Meaning: “Our Lord, of course, at the same moment made me sit on a chariot, made up of precious stones and drawn by four horses. He, with His four arms, took His “Sharngha” bow, put on His armour (shields) and got ready to fight.”

श्रीसुबोधिनी: तावता कथं निस्तार इति शङ्कां वारयितुमाह हयरत्नचतुष्टयमिति। स्यमन्तकः कौस्तुभश्च स्पर्शश्चिन्तामणिस्तथा। चत्वारो मणयः प्रोक्तास्तुल्याः कृष्णवाजिनः'॥ ततः शार्ङ्गमुद्यम्य कवचेन सन्नद्धः आजौ संग्रामे चतुर्भुजः सन् तस्थौ। 'साधनस्य च रक्षायाः क्रियायाः सर्वरूपतः । कालस्यापि स्वचेष्टायाः परिग्रह इहोदितः' ॥३२॥

बिभीषिकार्थमेतत्परिगृहीतवान् न तु तेषां मारणार्थं तथा सति भूम्यर्थं मारणं न स्यात्। अत एव दारुकेण भगवत्प्रेरितेन रथो द्वारकायामेव नीत इत्याह दारुकश्चोदयामासेति।

SRI SUBODHINI: How did the Lord meet this situation? Or avoided these kings? Answering this, our Shri Mahaprabhuji says, that the Lord had 4 very precious horses like the 4 precious stones of Symanthaka, Kausthubha, Sparsa and Chintamani. These horses were the best among all the horses, and the Lord made Laxmana sit on His chariot drawn by these “jewels” among the horses. He then took His “Sharngha” bow along with wearing of His armour. He was having His

four hands, and he now got ready to fight.

Here, our Lord is referred to as having taken up the instruments for protection and action and His own Divine factor of "time" (Kaala) in His hand!

Our Lord had taken the bow of "Sharngha" in His Hand only for the sake of making the kings get "fear" and not for killing them. He was also averse, for the sake of the "chaste" earth, not to do any more "killing" at this juncture. Hence, due to the "inspiration" from our Lord, His charioteer Daaruka, drove the chariot directly to Dwaraka. This is being spoken through the next verse.

दारुकश्चोदयामास काञ्चनोपस्करं रथम् ।

मिषतां भूभुजां राज्ञि मृगाणां मृगराडिव ॥३३॥

VERSE 33 Meaning: "Oh queen Draupadi! The charioteer Daaruka now drove the gold-embellished chariot. At this time, like a lion strides away majestically, when the group of deer witness him, in the same way, our Lord went away, when the kings were still looking!"

श्रीसुबोधिनीः काञ्चनोपस्करत्वेन लघुता शीघ्रगमने बन्धनाभावश्च सूचितः। मिषतां भूभुजामिति तेषामपि क्रियाशक्तिः भगवतैव चतुर्भुजत्वेन स्वीकृतेति ज्ञानशक्तिरेवावशिष्टेति। राज्ञीति परिज्ञानार्थम्। किञ्च। ते रूपाद्याश्चर्येणैव व्यामोहिता इति ज्ञापयितुं दृष्टान्तमाह मृगाणां मिषतामेव सतां यथा मृगराड् हरतीति। ॥३३॥

ये तु दूरे स्थिताः दर्शनानन्दं न प्राप्तवन्तः ते केचित् समागता इत्याह तेऽन्वसज्जन्तेति।

SRI SUBODHINI: The chariot was light due to golden embellishments and due to this, it could be driven faster! The kings saw our Lord and were also shouting. In this way, their "power of action" is also referred to.

As our Lord had taken away all their “power of action” by wearing His “four arms”, they were left with only, the power of knowledge (Jñāna). Draupadi has been addressed as “Oh, queen” — with a view to make her understand fully and clearly. These kings were also infatuated with the Divine four-armed form of our Lord! As example is given here to make us understand this. Like, when a group of deer are witnessing, the lion comes and takes away His portion of food, unchallenged! In the same way, our Lord also “took me, who is His part or due”.

Those persons, due to their standing very far away, who could not experience this “bliss” (of our Lord’s Leela) were many — as per the next verse.

तेऽन्वसज्जन्त राजन्या निषेद्धं पथि केचन ।

संयत्ता उद्धतेष्वासा ग्रामसिंहा यथा हरिम् ॥३४॥

VERSE 34 Meaning: “Many kings were holding their bows, ready to fight; they tried to stop our Lord in vain; like the barking dogs fail to stop the majestic lion, in the same way, these kings also, on the way, had tried to stop our Lord. Their efforts were proved as “futile”!”

श्रीसुबोधिनी: केचन मूर्खाः दूरे स्थिताः अन्वसज्जन्त भगवन्तमन्वसज्जन्त। पथि नयननिषेधं कर्तुं पथि भ्रान्ताः। संयत्ताः सावधानाः। उद्धतेष्वासाः धनूषि विस्फूर्ज्य। अनेन भगवतुल्यता सामग्र्या निरूपिता। तथापि शब्दमात्रता तेषु। अर्थस्तु भगवत्येवेति ज्ञापयितुं दृष्टान्तमाह ग्रामसिंहा इति। सिंहवाच्यतुल्यत्वेपि यथा ग्रामसिंहसिंहयोरन्तरम् ॥३४॥

ततो यज्जातं तदाह ते शार्ङ्गच्युतबाणौघैरिति।

SRI SUBODHINI: Many foolish persons stood on the way, and told our Lord not to take away the princess

Laxmana. They were seen roaming in the street by telling like this. They were alert with their bows "strung"! Through this, it is explained that, like our Lord had taken up His bow for the sake of "fighting", in the same way, these persons also had taken up various arms and weapons, such as the bow and got ready. Despite this "alertness" and holding of arms, their "power" was limited only to the "shouting" through their "voices", as all the powers were now rested with our Lord only. An example is given here, to explain their plight. Although the "dog" is known as the "lion of the village" (Grāma-simha) and through this "name" a dog is comparable to a "lion" (Simha) — but both of them are poles apart in their "equality" and strength — despite similarity only in their "names"!

Later, whatever happened is explained through the next verse.

ते शार्ङ्गच्युतबाणौघैः कृतबाह्वङ्घ्रिकंधराः ।

निपेतुः प्रधने केचिदेके संत्यज्य दद्रुवुः ॥३५॥

VERSE 35 Meaning: " Through the arrows released from our Lord's bow of "Sharngha", their hands legs and heads were cutaway!; then many of them fled away from the battlefield".

श्रीसुबोधिनीः एकोपि शार्ङ्गे योजितः तस्माच् च्युतश्चेद्बाणौघतामापद्यते। अत एकेनैव बाणेन कृतबाह्वङ्घ्रिकंधराः षोढा छिन्ना भवन्ति। ततः प्रधने निपेतुः। एके तु संत्यज्य दद्रुवरिति। प्राणमानयोश्छेदो निरूपितः ॥३५॥

ततः सभार्यस्य द्वारकाप्रवेशमाह ततः पुरीमिति।

SRI SUBODHINI: When one "arrow" gets released from our Lord's bow of "Sharngha", it becomes into a group of countless arrows. Due to this, through one arrow

only hands, feet and heads were cut away into many pieces. All of them fell on the battlefield. Many of them fled away from the battlefield. In this way, the destruction of their "Lives" (Praana) and "Pride" (Maana) has been described.

ततः पुरीं यदुपतिरत्यलंकृतां

रविच्छदध्वजपटचित्रतोरणाम् ।

कुशस्थलीं दिवि भुवि चाभिसंस्तुतां

समाविशत्तरणिरिव स्वकेतनम् ॥३६॥

VERSE 36 Meaning: "Our Lord Sri Krishna entered into Dwaraka city, which was fully "dressed" up with flags, festoons and wonderful Torans, by whose presence, it appeared as though the "sun" itself was hidden by these! This city was being praised by all on this earth and in the heaven. Our Lord entered in such a way, like the setting "sun" enters, at dusk, into it's own abode!"

श्रीसुबोधिनी: अयं विवाहः सर्वसंमत इति ज्ञापयितुं ततः यदुपुर्यामुत्सवो निरूप्यते। आदौ सर्वैव पुरी अत्यलंकृता। रविच्छदध्वजपटचित्रतोरणा रविमपि छादयन्तीति ध्वजपटाश्चित्रतोरणानि च उपरि मध्ये च शोभा निरूपिता। अलंकरणं त्वधः लेपादिना। कुशस्थलीमिति स्थानस्य सर्वाभेद्यत्वं निरूपितम्। दैत्यसंबन्धेन निन्दितत्वमाशङ्क्याह दिवि भुवि चाभिसंस्तुतामिति। गुप्ततया प्रवेशं वारयति तरणिरिवेति ॥३६॥

एवं स्वस्यान्तर्निर्वाहमुक्त्वा तत्र गत्वा पिता सर्वमेव विवाहयोग्यं कृतवानित्याह पिता मे पूजयामासेति।

SRI SUBODHINI: "This marriage of mine was acceptable to all". With a view to show this, Laxmana is referring to the "festival", which was celebrated at Yadupuri (Dwaraka) on their grand "arrival"! The entire Dwaraka city was fully illuminated. Very big flags were

put up, and all these flags looked, as though, they could “hide” the sun itself! Many types of wonderful Torans were put up. In this way, the beauty of the upper and the middle portions of the city has been described. On the ground (lower side) also, total sweeping was done along with cleaning and beautifying steps.

The city’s name has been given as “Kusasthali” – to denote that this was such a place, which could never be “broken or damaged” by anyone. Perhaps, this city, being related to a demon, might be worthy of condemnation? Removing this doubt, it is said that “this city was praised by all on this earth and in “heaven” and also on all the four quarters! Our Lord did not enter into His city, unknown and unseen. But, like the setting “sun”, our Lord went to His abode, when everyone was seeing Him!

In this way, Laxmana, after narrating the story of her marriage, till she reached her home at Dwaraka, through the next verse, explains the fact, that her father had undertaken to do everything appropriate, for the sake of this marriage.

पिता मे पूजयामास सुहृत्संबन्धिबान्धवान् ।

महार्हवासोलङ्कारैः शय्यासनपरिच्छदैः ॥३७॥

VERSE 37 Meaning: “My father offered gracious hospitality to our relatives and friends with the gifts of priceless clothes, ornaments, beds, seats and other useful objects/materials.”

श्रीसुबोधिनीः सुहृदादयो भगवदीयाः। महार्हा अमूल्याः वासःप्रभृतयः।

शय्या आसनानि परिच्छदाश्च गृहोपकरणानि ॥३७॥

ततः पारिबर्हदानमाह दासीभिरिति।

SRI SUBODHINI: All the friends etc. were belonging to our Lord. The king gave priceless clothes etc., beds, seats, ornaments and other materials to all these friends and relatives, including vessels and other objects, which can be used in one's house!

"Dowry" was also given — as per the next verse.

दासीभिः सर्वसंपद्भिर्भटेभरथवाजिभिः ।

आयुधानि महार्हाणि ददौ पूर्णस्य भक्तितः ॥३८॥

VERSE 38 Meaning: "OUR LORD SHRI KRISHNA IS ALWAYS "TOTAL AND FULL" (SWAYAM POORNA), HE HAS NO "WANTS" OR HE DOES NOT LACK ANYTHING! Even then, with a view to show his devotion, my father offered, servant maids, fully ornamented and bedecked, all types of wealth, warriors, elephants, chariots, horses and all types of weapons, to our Lord Sri Krishna!"

श्रीसुबोधिनीः सर्वाः संपदो यासु वस्त्राभरणरूपाद्याः। भगवदर्थमेव वा अन्याः संपदः। तथा भटेभरथवाजिनश्च सेनाङ्गानि। अमूल्यान्यायुधानि च दत्तवान्। तत्र प्रयोजनमाह भक्तित इति। हेत्वन्तरं वारयति पूर्णस्येति ॥३८॥

कर्मनामाह आत्मारामस्येति।

SRI SUBODHINI: Servant maids fully bedecked with clothes and ornaments, other types of wealth — all these were intended for our Lord only! Warriors, elephants, chariots, horses — all these are parts of an army. He gave also invaluable weapons. Why did the king give all these? DUE TO HIS BHAKTHI TO OUR LORD. OUR LORD DOES NOT NEED ANYTHING FROM ANYBODY, AS HE IS ALWAYS FULL AND TOTAL. HENCE, THERE WAS NO OTHER REASON

OTHER THAN BHAKTHI TO OUR LORD FOR HAVING GIVEN THESE OFFERINGS. AND OUR LORD ALSO ACCEPTS THESE, ALTHOUGH HE DOES NOT NEED THESE, ONLY WHEN THESE ARE OFFERED WITH "BHAKTHI" FOR HIM!

Laxmana is now describing, through the next verse, her "desire".

आत्मारामस्य तस्येमा वयं च गृहदासिकाः ।

सर्वसंगनिवृत्त्याद्धा तपसा च बभूविम ॥३९॥

VERSE 39 Meaning: "All of us had done penance by giving up all our desires and attachments, and through the glory of this penance, we became the servant maids at the house of our Lord Sri Krishna, who revels only in His own Divine self (AATMARAAMA)."

श्रीसुबोधिनीः सर्वाभिर्दास्यमुक्तं नोपपत्तिरिति स्वयमुपपत्तिं चाह आनीताः परं सर्वाः रमयति च। स्वयं त्वात्मन्येव रमते। अस्मिन्नर्थे प्रमाणं प्रसिद्धिस्तस्येति। इमा रुग्ण्याद्याः। वयमिति मुख्यतया निरूपिताः। चकारादन्याश्च। सर्वा एव गृहदासिकाः भगवदर्थेनोपयुज्यन्त इति। इदमप्यत्यन्तदुर्लभमित्याह सर्वसङ्गनिवृत्त्येति। पूर्वजन्मनि सर्वसङ्गनिवृत्तिं कृत्वा तपश्च कृत्वा इमामवस्थां प्राप्ता इत्यर्थः ॥३९॥

महिष्यः एकभावापन्नाः रोहिणीप्रमुखाः स्ववृत्तान्तमाहुः भौमं निहत्येति।

SRI SUBODHINI: We are all "Daasis" (servant maids). She is now giving the reason for all of them being accepted as a "Daasi" by our Lord. although we were all sent by our father, our Lord makes everyone happy though THE LORD REVELS AND ENJOYS IN HIS OWN SELF ONLY! The word "Tasya" (His own) indicates, very clearly, that the Lord "revels" in His own Divine self only. This is indeed very well known! The plural word "Ramaaha" denotes Rukmani and others

also in our Lord's household. The word "Vayam" (we – Myself) has been used to indicate her own importance, and also her inclusion as one of the "Daasis" (servant maids). The word "Cha" (and) used here denotes the "others" also. All of us are servant maids in His house engaged in the discharge of various householder's duties, as per the will of our Lord. WE ARE ALL BORN TO DO OUR LORD'S WORKS ONLY (HIS SEVA). THIS ITSELF IS VERY RARE! BUT THE LORD HAS BLESSED US WITH THIS HIGHEST "PROFIT". THE REASON FOR THIS IS, PERHAPS, OUR PENANCE DONE IN OUR PREVIOUS BIRTHS., AFTER GIVING UP ALL OUR DESIRES AND ATTACHMENTS, WE DID THIS PENANCE, ONLY WITH ONE "GOAL" VIZ. ATTAINING OUR LORD. TODAY THE LORD HAS BLESSED US WITH THIS "RESULT" (PHALAM).

All the queens had one "united" Bhāva (nature) of pure "Bhakthi" to our Lord, and the most important queen Rohini is telling about her story, as per the next verse.

महिष्य ऊचुः—

भौमं निहत्य सगणं युधि तेन रुद्धा

ज्ञात्वाथ नः क्षितिजये जितराजकन्याः ।

निर्मुच्य संसृतिविमोक्षमनुस्मरन्तीः

पादाम्बुजं परिणिनाय य आप्तकामः ॥४०॥

VERSE 40 Meaning: "The queens began to say that Narakaasura had imprisoned all of us, the princesses, after his victory march and conquests. Our Lord, who redeems everyone from this ocean of births and deaths (Bhavaasaagar), appreciating that, we were all remembering

and praying to our Lord's lotus feet, despite being in a state of "having fulfilled all His desires" (Poornakaama), came to our rescue, and married all of us, after destroying Narakaasura and his relatives."

श्रीसुबोधिनीः सगणं सेवकसहितं तद्रक्षकदेवसहितं वा। युधीति न चौर्यादिना तद्वधः। ततः तेन रुद्धा नः अस्मान् ज्ञात्वा निर्मुच्य पादाम्बुजं स्मरन्तीः परिणिनायेति संबन्धः। अथ भिन्नप्रक्रमेण निर्मुच्येति संसारादेहात् चिन्तातश्च मोचनं निरूपितम्। तासां निरोधहेतुमाह क्षितिजये ये जिता राजानस्तेषां कन्या इति। भगवतो देहेन निर्मोचनं क्रिमाश्चर्यम्। यस्य पादाम्बुजं संसृतिविमोक्षं संसृतेरपि मोक्षो यस्मादिति चेद्वयं स्मरामः तदास्माकं का चिन्तेति साधनं निरूपितम्। अत एव परिणिनाय। स्वार्थतां वारयन्ति य आप्तकाम इति ॥४०॥

स्वस्य कामनामाहुस्त्रिभिः न वयमिति।

SRI SUBODHINI: "Our Lord killed the demon Narakaasura along with his retinue, in an open battle (not hiding). The Lord knew that, this demon had kept us in a prison and that, we were all praying to and remembering His lotus feet. He then came over, and released us from this "Samsara" (cycle of births and deaths) of "body" and "worry" ("Deha" and "Chinta")! THE LORD BLESSED US WITH "NIRODHA" (PURE AND TOTAL DEVOTION TO HIM). They now told the reason for this "Nirodha" blessed by our Lord. "Narakaasura had conquered all the kings of this "earth" and we, who were the daughters of these kings, were put in "bondage" by this demon. WHAT IS THERE TO BE WONDERED, THAT OUR LORD CAN REDEEM A "SOUL" FROM IT'S BONDAGE TO A BODY? HIS LOTUS FEET IS CAPABLE OF REDEEMING A "SOUL" FROM THE "BONDAGE" OF "SAMSARA", AND GIVE "MOKSHA" (LIBERATION), WITH HIS

GRACE AND COMPASSION!. WHAT IS THE NECESSITY FOR "ANXIETY AND WORRY" ON OUR PART, WHEN WE ARE ALWAYS REMEMBERING HIS LOTUS FEET?"

Was our Lord having any personal (selfish) motives, in marrying all of us? The queens remove this doubt by telling that "THE LORD IS ALWAYS ENJOYING HIMSELF ONLY, AS, HE IS FULLY SATISFIED AT ALL TIMES THROUGH HIS OWN "FULLNESS" OR TOTAL SATISFACTION (POORNA KAAMA). HENCE, OUR LORD HAS NO "SELFISH MOTIVES" AT ANY TIME!

Through the next three verses, they speak about their "desires".

न वयं साध्वि साम्राज्यं स्वाराज्यं भोज्यमप्युत ।

वैराज्यं पारमेष्ठ्यं च आनन्त्यं वा हरेः पदम् ॥४१॥

VERSE 41 Meaning: "Oh! Noble Draupadi! We do not desire to be the queens of an emperor! We do not want to revel in our own Divine self! We do not want to become united with the Moksha of Saayujyam (union with our Lord)! nor do we desire to attain the rulership over the entire Universe or for the state of liberation! WE HAVE NO OTHER DESIRE FOR ANYTHING ELSE OTHER THAN THIS ONE POINTED LOVING "SEVA" (SERVICE) TO OUR LORD!"

श्रीसुबोधिनी: हे साध्वीति संबोधनं मात्सर्यकटाक्षाभावाय। साम्राज्यं सार्वभौमम्। स्वाराज्यमात्मारामता, अनेन सर्वदुःखाभावो निरूपितः। अपीति सर्वभोगा विद्यादयोपि संगृहीताः। उत पुनर्भोज्यं इदानीं तु भगवता सह भोज्यं कामयामह एव। वैराज्यं ब्रह्माण्डरूपत्वम्। पारमेष्ठ्यं ब्रह्माण्डाधिपत्यम्। वेत्यनादरे। आनन्त्यं मोक्षः। हरेः पदं सायुज्यादि ॥४१॥

एवं लोकसिद्धानि फलान्यनूद्य निषेधन्ति कामयामह इति।

SRI SUBODHINI: "Oh noble one!" Draupadi has been addressed in this way, to denote that "we are not telling this through an attitude of envy or jealousy". Emperorship, reveling in our own selves — both of these indicate, the ending of all types of "sorrow"! The word "Api" (and) denotes the ending of all types of "enjoyments and knowledge". WE HAVE NO DESIRE TO BECOME "LIBERATED", NOR WE DESIRE TO GET "UNITED" (ONENESS = SAAYUJYAM) WITH OUR LORD!

In this way, after describing the "well-known" desires of this world, which everyone seeks to attain and enjoy, (and after rejecting all of them as "useless"), they now, declare emphatically that they do not desire for all these at all — through the next verse.

कामयामह एतस्य श्रीमत्पादरजः श्रियः ।

कुचकुङ्कुमगन्धाढ्यं मूर्ध्ना वोढुं गदाभृतः ॥४२॥

VERSE 42 Meaning: "WE ONLY DESIRE FOR WEARING THE SUPREMELY DIVINE DUST OF THE HOLY FEET OF OUR LORD, WHO IS "GADADHAARI" (WEILDER OF THE MACE), ON OUR HEADS. HIS FEET IS ALWAYS ANNOINTED WITH THE FRAGRANCE OF THE KUMKUM FROM THE BOSOM OF GODDESS SRI LAXMI."

श्रीसुबोधिनी: पूर्वोक्तान् न कामयामहे। अग्रिमं तु कामयामहे। तत्किमित्याकाङ्क्षायामाह एतस्य भगवतः श्रीयुक्तचरणरजः। तद्रजो वर्णयन्ति श्रियः कुचकुङ्कुमगन्धाढ्यमिति। तर्हि यथा श्रीः स्ववक्षसि चरणस्थापनं कामयते एवं किं भवतीभिरपीति चेत् तत्राह मूर्ध्ना वोढुमिति। नन्वेतदसंगतं प्रतिभाति चरणश्चेन्मूर्ध्नि तिष्ठति तदा तद्रजो निरन्तरं तिष्ठति। स विषमे

कथं तिष्ठेदित्याशङ्क्याह गदाभृत इति। अस्मासु चेत्किञ्चिन्न कर्तव्यं तदा गदामवलम्ब्य स्थास्यति। इतरथा गदया समं करिष्यतीति वा भावः। स हि कठिनेपि तिष्ठतीति ज्ञापनार्थं वा यथा ब्रह्मशिलायां स्थितः ॥४२॥

ननु कामनाश्चेत्यक्तव्याः सर्वा एव त्यक्तव्याः किं रजः कामनया इत्याशङ्क्याह ब्रजस्त्रियो यद्वाञ्छन्तीति।

SRI SUBODHINI: "We do not desire for any of the attainments, which we have explained above. We do, of course, desire for the only "one" attainment and "blessing", which we are going to tell now. We, desire for the "dust" of our Lord's lotus feet, mixed with the fragrance of the "Kumkum" from the bosom of Goddess Laxmi (saffron paste is used by Goddess Laxmi). Is Goddess Laxmi eager to get the Lord's "holy feet" placed on her bosom? Do you all also want this to happen for yourselves? Answering this, she says that "we want to place the dust of our Lord's feet to be put on our heads! "If we were to say to her, "your request seems to be inappropriate, as if the Lord's feet is on the head of Goddess Laxmi, then, the "dust" of the feet will be remaining only on the head, and how it will be on the bosom then? Removing this doubt, Rohini says that, "We would not be able to do anything, if the dust of our Lord's feet, were to remain on the "head" only! But, Oh Lord! You will be standing along with your "mace" and You will make the "dust" fall on the ground, through your "mace". This dust can always remain even on "hard" substances like in Brahmasila (Brahma stone)."

If you have given up your "desires", then why do you not give up all of your desires, and why do you keep your desire for the dust of our Lord's holy feet? This is answered through the following verse.

व्रजस्त्रियो यद्वाञ्छन्ति पुलिन्द्यस्तृणवीरुधः ।

गावश्चारयतो गोपाः पादस्पर्शं महात्मनः ॥४३॥

VERSE 43 Meaning: "Like the Gopis, the forest women, grass and creepers desire the "touch of our Lord's holy feet and the "dust" of His feet when the Lord is grazing the cows; in the same way, we too are desirous of this "dust" of our Lord's feet."

श्रीसुबोधिनीः तदेव सर्वोत्तममिति ज्ञातव्यं यं नीचोपि लोकः प्रसिद्धं परित्यज्य चेद्वाञ्छति। यथात्यन्तं क्षुधितः प्राप्तमपि भोजनं परित्यज्य यद्यन्यद्वाञ्छेत् तदा तद्भोजनादुत्तममित्यध्यवसेयम्। तृप्तश्चेद्वाञ्छति तदा नैवमतो नीचात्रोचमेव दृष्टान्तीकुर्वन्ति। व्रजस्त्रियो हि लोकोत्कृष्टं न दृष्टवत्य इति कदाचिदैन्द्रपदं वाञ्छेयुः तेषु चेत्तत्परित्यज्य रज एव वाञ्छन्ति। ततः पुलिन्द्योपि ततो नीचाः तथा तृणवीरुधोपि 'आसामहो चरणरेणुजुषाम्' इति वाक्ये निरूपितम्। तथा गावोपि वाञ्छन्ति ता एव चारयतो भगवतः स्वयं तुल्या अपि गोपाः पादस्पर्शमेव वाञ्छन्ति। कात्रोपपत्तिरिति चेत् तत्रह महात्मन इति। महानेवात्मा इत्थंभूतानुभाव इत्यर्थः। युक्तिस्तु पूर्वमेवोक्ता। भगवदीयशरीरं तेनैव भवतीति 'भगवदीयत्वेनैव परिसमाप्तसर्वार्थाः' इति च ॥४३॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभ-
दीक्षितविरचितायां दशमस्कन्धोत्तरार्धविवरणे अशीतितमोध्यायः ॥८३॥

SRI SUBODHINI: One considers an "object" as the "very best", when even a very low category person is prepared to give up the most desired object (which gives the highest joy and happiness) in this world, to get and attain this particular object! Like a starving person gives up the food, which he gets and desires for getting another "object"! This action will make us conclude, that this "starving" person regards the new "object" as better than "food" itself! Of course, this would not apply to a person, who is fully satisfied with his "meal", and seeks the attainment of a new object!

Here, in this verse, Rohini is giving the reference and example of the lowest of low categories of persons and objects, to explain this point. The Vraja Gopis, who have never seen the so called “civilized” world! If they were to give up even the “heavens”, and desire only the dust of our Lord’s feet as the most holy! The “forest women” are considered as lower than the “Vraja” women. Likewise the “grass and creepers” in Vraja — all of these “desire” only to attain the “dust” of our Lord’s holy feet! Likewise the cows also desired for this “dust” only. Even the Gopas desired only the holy “touch” of our Lord’s lotus feet! What is the reason for this? Answering this, Rohini says that “the dust of our Lord’s holy feet, which we are desirous of, belong to the Lord of the Universe, the highest “Mahān” Aatma! He is of such a glorious nature, that this body becomes pure and sacred on being touched by the “dust” of this holy feet. All the goals of one’s life become fulfilled only on the soul becoming “as belonging to our Lord” (Bhagawadiya). After attaining this “state” of pure love to our Lord, and becoming “belonging to Him only”, there is nothing else to be attained i.e. one has attained the “highest meaning” of one’s life!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 83th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्यो नमः ॥

श्रीभागवतं-दशमस्कन्धं - चतुरशीतितमोध्यायं ॥

CHAPTER 84, CANTO 10, SRI BHĀGAVATAM.

पञ्चत्रिंशे सात्त्विकानां फलोत्कर्षो निरूप्यते ।

सन्मानसंग्रहौ चैव ऋणापाकरणं तथा ॥१॥

KĀRIKA 1 Meaning: "In this chapter, the glory of "our Lord's grace" conferred on the "Satwika" devotees; the "honour" conferred on the sages, the invitation to them to attend the "Yagna" (sacrifice), and the release of Sri Vasudeva from his "debt" are being narrated."

निरुद्धानां हि लोकेस्मिन् दुर्लभं चेति रूष्यते ।

तदीयत्वं फलं नान्यदिति चोक्तं समासतः ॥२॥

KĀRIKA 2 Meaning: "The belonging to our Lord" (Bhagawadiyatvam) has been told before. The reason for it's repetition is, that the "worldly" persons, in this world are "bound", through endless "desires". Hence, it is very, very rare, that these persons attain the grace of "Nirodha" (pure and total Bhakthi to our Lord), and become as "belonging to our Lord". But they can attain this, very easily, if there is grace from our Lord! THE

“RESULT” OR “GOAL” IS TO BECOME AS “BE-LONGING TO OUR LORD” (TADEEYATWAM). There is no other result to be attained. To emphasize this “factor” only, the language is used in such a way (the word “Cha”, (and) used here, emphasizes this).

आत्मीयानां निरोधं हि हरिरत्र करोति हि ।

अतः फलं पूर्वमेव सिद्धरीत्या तु बोध्यते ॥३॥

KĀRIKA 3 Meaning: “Our Lord Sri Hari, in this canto, confers His grace of Nirodha only on those, who are devoted to their “Aatma”! (spiritually oriented), as the “inner meaning” of this canto is Nirodha only. Hence, the most important “goal” is to attain “Nirodha” with the grace of our Sri Hari. Due to this, the glory of the goal of “belonging to our Lord” is explained here, like before, as having been “attained”.”

अद्भुता भगवल्लीला निरोधः फलसूचकः ।

फलं तु फलतासिद्ध्यै किमाश्चर्यमतः परम् ॥४॥

पूर्वाध्याये भगवतः स्वीयकरणलीला सर्वापि निरूपिता, दृष्टा अदृष्टा च, दृष्टा भगवत्कृतिः, अदृष्टं चरणरज इति, उभयोः संपत्तौ भगवदीयत्वं सेत्स्यति अतस्तासां स्त्रीणामत्याश्चर्यं भगवच्चरित्रं श्रुत्वा भगवति स्नेहानुबन्ध आश्चर्यं च जातमित्याह श्रुत्वेति।

KĀRIKA 4 Meaning: “Wonderful are the Leelas only, as enacted by our Lord! The “Nirodha” affirms only the grace of attaining the “goal”. The goal or result attained here, denotes the attainment of “the pure and total devotion (Nirodha) of being belonging to our Lord”. Not the “honouring” of the sages etc. Is there anything more “wonderful” than this?

In the previous chapter, the Leela of our Lord, of “making the devotee as His own” has been fully

described. The Lord had done this Leela in two ways. (1) That which is seen. (2) Unseen. The "seen" Leela is the "outside actions" of the Lord, and the "unseen" one consists of the role of the "dust of the feet" of our Lord. When both of these "act", then a devotee will attain the glory of being "belonging to our Lord". Hence, on hearing the most wonderful and astonishing Leelas of our Lord from our Lord's queens, they all got intense "love" (Sneha) for our Lord and. this "astonishment and wonder" are expressed, by Sri Sukadeva, through the following verse.

श्रीशुक उवाच-

श्रुत्वा पृथा सुबलपुत्र्यथ याज्ञसेनी

माधव्यथ क्षितिपपत्न्य उत स्वगोप्यः ।

कृष्णोऽखिलात्मनि हरौ प्रणयानुबन्धं

सर्वा विसिस्म्युरलमश्रुकलाकुलाक्ष्यः ॥१॥

VERSE 1 Meaning: "Sri Sukadeva said, "Kunti, Draupadi, Gaandhari, Subhadra, the queens of kings and the Gopis, who were devoted to our Lord, after hearing these stories (Leelas), which would create the bondage of love with our Lord Sri Krishna, who is the "Aatma" of everyone, from the queens of our Lord, got very much "astonished", and their eyes were filled up with tears."

श्रीसुबोधिनी: द्रौपदी प्रसङ्गं परं कृतवती। उपविष्टास्तु श्रवणार्थं सर्वा एव। अतो मुख्याः नामत उच्चार्यन्ते। सुबलपुत्री गान्धारी। याज्ञसेनी द्रौपदी। माधवी सुभद्रा। अथ क्षितिपपत्न्यः इतरराजस्त्रियः। उत स्वगोप्यश्च। अथ द्वयमुतेति च स्त्रीणां चतुर्विधत्वमुपपादयति। सात्त्विक्यो राजस्यः तामस्यो निर्गुणाश्चेति। एताः सर्वा एव कृष्णो परमानन्दे सर्वेषामात्मभूते सर्वदोषनिर्वतके प्रणयः स्नेह एव अनुबन्धो यासाम्। भगवत्पत्नीनां तु विवाहादिरूपो बाह्योऽपि संबन्धोऽस्ति। अस्माकं तु साक्षात्संबन्धः प्रणय एव। अतः कथं

भगवदीया भविष्याम इति। कथं चेयमवस्था च भविष्यतीति सर्वा एव विस्मयं प्राप्ताः। स्मेति प्रसिद्धे। कदाचिद्विस्मयो बाह्योपि भवतीति क्रियान्तरमप्याह अश्रुकलाकुलाक्ष्य इति। अश्रूणां कलाभिः आकुलानि अक्षीणि यासां। कलाशब्दः शोकं वारयति। आकुलत्वं ज्ञानक्रियायाः व्यापृतत्वं बोधयति ॥१॥

एवं पूर्वोक्तसाधनस्य फलाकाङ्क्षां निरूप्य भगवानेव फलमिति ज्ञापयितुं साधनानामेतच्छेषत्वं प्रतिपादयन् मुनीनामागमनमाह इत्थं संभाषमाणास्विति।

SRI SUBODHINI: Draupadi began to speak about this event and with a view to hear her, everyone of the ladies, sat there. The names of the most important ladies are mentioned here like Gaandhari, Subhadra and the queens of the other kings — including the “own” Gopis (i.e. our Lord’s). These “ladies” are referred to here, as of 4 kinds viz. Satwik, Rajasik, Tamasik and “Nirguna” (beyond the “three qualities”). All these ladies were now “bound” with intense “love” for our Lord Sri Krishna, who is the “Aatma” of everyone and who destroys the sins and “blemish” of everyone. The queens, who were married to our Lord, of course, had the “external” relationship with our Lord. The ladies (other than the queens of our Lord) now thought, within themselves, that they had relationship with our Lord only through their “internal love” (Prameya). How can we become as “belonging to our Lord”? How will we be able to attain this status? On hearing this, everyone got astonished (as emphasized by the word “Sma” (yes, indeed). Was this astonishment expressed, for the purpose of only showing this “emotion” outside? Not at all. They say, that this “wonder” was not limited at the “outside” level, but also it was “internally” present, and this was the reason, that their eyes got filled up with tears. These “tears” were

not shed, due to "sorrow" (the word "Kala" denotes this). They were really affected with their anxiety to attain the status of being "belonging to our Lord". In this way, they were "enveloped" through their "mental agony and eagerness" (Jnānakriya)!

After describing their "anxiety and desire" for attaining the result of their previous "actions", with a view, to tell us that "THE LORD IS THE ONLY HIGHEST RESULT AND GOAL (PHALAM), and the Lord is the "real goal" for all "Saadhana", the coming of the sages is being explained through the next verse.

इत्थं संभाषमाणासु स्त्रीभिः स्त्रीषु नृभिर्नृषु ।

आययुर्मुनयस्तत्र रामकृष्णदिदृक्षया ॥२॥

VERSE 2 Meaning: "In this way, the ladies were discussing with the other ladies and the gentlemen with the other gents. At this time, with a view to get the "Darsan" of our Lord Sri Krishna and Sri Balarama, several sages came there."

श्रीसुबोधिनीः स्त्रीभिः स्त्रीषु नृभिर्नृषु सर्वेषामेव भगवत्संबन्धिनां भगवत्परता निरूपिता भवति। येन संमर्देषि मुनीनामागमनं न विरुध्येत। अत एव तत्र मुनयः आययुः। यत्रैव यस्याभीष्टं फलं तत्रैव तस्यागमनम्। अतो रामकृष्णावत्र वर्ते इति तद्दिदृक्षया मननेन ज्ञात्वा मननं साधनमपि परित्यज्य समागता इत्यर्थः। इदानीं बाह्यक्रिययैव प्राप्यत इति भावः ॥२॥

तान् गणयति द्वैपायन इति त्रिभिः।

SRI SUBODHINI: The ladies and gents were discussing among themselves about the Divine Leelas and stories, pertaining to our Lord. This showed clearly, that all these ladies and gents were deeply attached and loving to our Lord. Hence, during these "dialogues" (on our Lord), the coming of the sages will not be appropriate!

These sages came there at this time. Usually these sages visit those places only, where the persons have or are experiencing the desired results of their good actions!

These sages had come to know, that our Lord Sri Krishna and Sri Balarama had come there. They had a great desire to have the "Darsan" of our Lord and Sri Balarama. They gave up their spiritual practice (Sāadhan) of meditation (Mananam), and came there to have this "Darsan". They, now, met our Lord, only through their "external" action (i.e. during "meditation" they have the "Darsan" of our Lord, through their "internal" devotion).

The sages are identified through the following 3 verses beginning from sage Dwaipayana.

द्वैपायनो नारदश्च च्यवनो देवलोऽसितः ।

विश्वामित्रः शतानन्दो भरद्वाजोऽथ गौतमः ॥३॥

रामः सशिष्यो भगवान्वसिष्ठो गालवो भृगुः ।

पुलस्त्यः कश्यपोऽत्रिश्च मार्कण्डेयो बृहस्पतिः ॥४॥

द्वितस्त्रितश्चैकतश्च ब्रह्मपुत्रास्तथाङ्गिराः ।

अगस्त्यो याज्ञवल्क्यश्च वामेदवादयोऽपरे ॥५॥

VERSES 3, 4 and 5 Meaning: "Veda Vyasa, Nārada, Chyavana, Devala, Asita, Viswamitra, Satananda, Bhāradwaja, Gautama, the Lord Parasurama with his disciples, Vasistha, Gaalava, Bhrigu, Pulasthya, Kasyapa, Atri, Mārkaṇḍeya, Brihaspati, Dwita, Trita, Ekata, the son of Brahma (Pulaha), Angira, Agasthya, Yāgnavalkya, Vaamadeva and many other sages had also come (to have the Darsan of our Lord)."

श्रीसुबोधिनीः अत्रापि सात्त्विकादिभेदाः। गौतमान्ता नव सात्त्विकाः।

तत्रापि भेदत्रयम्। उत्तमौ द्वौ, मध्यमाः षट्, एकश्चापर इति। रामादयोऽपि नव राजसाः। रामः परशुरामः स भगवानेव तथापि तच्छिष्यास्तत्स्थानीयाः। यां लीलां प्रकाशयति सा निरूप्यते। द्वितादयो बहव एव। ब्रह्मपुत्रः पुलहः। अङ्गिरसो वा विशेषणम्। एते प्रकारनिरूपकाः ॥३-५॥

ततो यज्जातं तदाह तान् दृष्ट्वेति।

SRI SUBODHINI: Among these sages also there is the division of Satwik etc. Till Gautama, the nine sages named as above are considered as "Satwika". Even among these, there are 3 divisions. 2 are the "best"; 6 are of the "middle order" and 1 is "ordinary"! Lord Parasuraama and the eight others (totally 9) are Rajasik. Although Lord Parasuraama is "Bhagawān" Himself, even then, His disciples are equal to the sages. The Leelas enacted by all of them are being described. There were many other sages like Dwita. The son of Lord Brahma is Pulaha or Angirasa. This is how, it is described.

Whatever happened later is being explained through the next verse.

तान् दृष्ट्वा सहसोत्थाय प्रागासीना नृपादयः ।

पाण्डवाः कृष्णरामौ च प्रणेमुर्विश्ववन्दितान् ॥६॥

VERSE 6 Meaning: "The already present Pandavas, our Lord Sri Krishna, Sri Balarama and the kings, got up immediately and began to do prostrations on seeing these sages, who were worthy of being prostrated to, by everyone in this Universe!"

श्रीसुबोधिनी: लोके तद्गुणाः प्रसिद्धा इति तेषां बुद्धिमनुसृत्य व्यवहारं वा समाश्रित्य सन्माननां कुर्वन्ति सर्व एव। सहसोत्थायेति। अत्रापि भेदत्रयं साधारणाः भक्ताः भगवांश्चेति। तत्र सर्व एव प्रणेमुः। तत्र हेतुर्विश्ववन्दितानिति।

SRI SUBODHINI: The glory of these “sages” was very famous in this world. As per their attitudes and behaviour, everyone present here received them with great honour. How? On seeing them only, everyone present, got up immediately. Among these also, there were three types: (1) the ordinary ones, (2) the devotees and (3) our Lord Himself. All of these did their “prostrations”, as these sages were worthy of being “worshipped” in the entire Universe!

तानानर्चुर्यथा सर्वे सहरामोऽच्युतोऽर्चयत् ।

स्वागतासनपाद्यार्घ्यमाल्यधूपानुलेपनैः ॥७॥

VERSE 7 Meaning: “All of them, including Sri Balarama and our Lord Sri Krishna honoured these sages with comfortable seats, washing of their feet and hands! Then, they honoured them with flowers, Dhoop fragrance, and welcomed them with the sandal paste.”

श्रीसुबोधिनीः ततस्तानानर्चुः। यथा यथावत्। सर्व एव। यथा वा लोकस्थाः सर्वे भगवन्मार्गानभिज्ञास्तथाऽभिज्ञा अप्यानर्चुरित्यर्थः। यदि भगवान् न पूजयेत् तदा द्वैविध्यमापद्यतेति सहरामः अच्युतोऽप्यर्चयत्। आर्चयदिति सन्धिरार्षः। अडागमाभावो वा। अर्चनाप्रकारमाह स्वागतासनेति ॥७॥

स्तोत्राभावे कायिकं सर्वं नटवंद्भवतीति स्तुतिमाह उवाच सुखमासीनानिति।

SRI SUBODHINI: “Later, they were worshipped with devotion as appropriate. The worshippers included those, who were aware of the spiritual paths of our Lord, and also others, who were not aware of this. But all of them worshipped these sages. If our Lord were not to do this “worship”, then it may lead to a “dilemma”, and hence, our gracious Lord also did this worship along with Sri Balarama. The worship was done as per the

"Vedic" traditions. This "worship" took place after the sages were offered the "seats" and well-received.

If a "praise" is not sung, then all other "reception" and "honour" given, may look as "artificial" i.e. just a "show". Hence, through the next verse, the "praise" is rendered!

उवाच सुखमासीनान् भगवान् धर्मगुब् विभुः ।

सदसस्तस्य महतो यतवाचोऽनुशृण्वतः ॥८॥

VERSE 8 Meaning: "Our Lord, who has manifested for the "Dharma" (righteousness) and is the Lord of the Universe, began to speak to the sages, when those assembled in this hall were silent and became ready to listen."

श्रीसुबोधिनी: यतो भगवान् कर्तव्यं जानाति। भगवतोऽपि तादृशकथने हेतुः धर्मगुबिति। तावतापि न काचित्क्षतिरिति विभुरिति। धर्मगुप्तनुरिति पाठे धर्मरक्षार्थमेव तनुर्यस्येति। मुनिस्तोत्रादिकमपि अवतारकार्यमेवेति सूचितम्। यस्मिन् स्थाने स्तोत्रे कृते लोकप्रसिद्धिर्भवति तादृशमिदं स्थानमिति ज्ञापयितुमाह सदसस्तस्य शृण्वत इति। महत इति माहात्म्यं प्रकृतोपयोगि। यतवाच इति सावधानता च तथा ॥८॥

SRI SUBODHINI: As our Lord Sri Krishna is the Lord of the Universe, He only knows, as to what should be done. Why did the Lord sing the "praise" of the sages, in spite of being the Lord of the Universe? (Bhagawan). This doubt is removed through the reference made to our Lord, in this verse, viz. "Dharmagub" (for the protection of "Dharma"). Our Lord is "Vibhu" meaning, that His glory is measureless and even by praising anyone, the Lord does not get any decline or reduction in His glory. **HE HAS MANIFESTED HIMSELF WITH A "BODY" ONLY TO PROTECT "DHARMA".**

Moreover, He considered it as a "duty" during His incarnation, to sing also the "praise" of these sages. By "praising" the sages, at this holy place (of Kurukshetra), the sages will be honoured throughout the world! With a view to make us realize this, it is said, that when all the members, who had assembled became silent and got ready to listen, then only our Lord spoke. This "praise" is glorious and very useful for everyone's life!

पञ्चभिर्भगवानाह स्तोत्रं तेषां महात्मनाम् ।

तन्मुखान्निर्णयं वक्तुं पूर्वपक्षोक्तिरूपतः ॥८॥

आदौ भगवान् तेषां दर्शनं स्तौति अहो वयमिति।

KĀRIKA 1 (8) Meaning: "Our Lord does the "praise" of these "Mahatmas" (sages) in 5 verses. But the Lord did this "praise" as an "inducement", with a view to elicit the highest truth from them."

In the first instance, our Lord praises the "Darsan" of these sages, through the next verse.

श्रीभगवानुवाच—

अहो वयं जन्मभूतो लब्धं कात्स्न्येन तत्फलम् ।

देवानामपि दुःप्रापं यद्योगेश्वरदर्शनम् ॥९॥

VERSE 9 Meaning: "Our Lord Sri Krishana said, "Oh! our lives have become fulfilled today! We have got the final result of our having taken this birth, in a total full manner! Because, we have got the "Darsan" of all of you, the Lord of all Yogas, which is rare, even for the Devas (celestial deities)."

श्रीसुबोधिनी: अहो इत्याश्चर्यं। वयमिति श्लाघायाम्। जन्मभूतो वयमेव सलजन्मान इत्यर्थः। कथमित्याकाङ्क्षायां जन्मफलं जातमिति निरूपयति लब्धं कात्स्न्येन तत्फलमिति। जन्मफलं ज्ञानादिकमपि भवति धर्मश्च परं

कात्स्न्येन फलम्। तस्य दुर्लभत्वमाह देवानामपि दुःप्रामिति। यस्माद्
योगेश्वराणां दर्शनं देवानामपि दुर्लभम्। यत इन्द्रो महतापि कष्टेन बृहस्पतेर्दर्शनं
न प्राप्तवान्। तदुक्तं षष्ठे ॥९॥

केवलं दर्शनस्य दुर्लभतां निरूपय तत्संबन्धिनां सर्वेषामेव निरूपयन्
अस्य फलत्वे तर्कमाह किं स्वल्पतसामिति।

SRI SUBODHINI: "Oh!" — this word has been used by our Lord to indicate the "wonder" in His heart! The word "Vayam" (we — all of us) has been used to indicate "Yash" (fame). By the use of the words "Janma Bhrita" (having taken birth) the Lord says that "only our lives have become fulfilled". How come? Answering this our Lord says, "The purpose for which, a "birth" is taken has been got by us, in the fullest and total way!" Though the goal of taking a "birth" can be also the attainment of knowledge (Jnāna) and also to attain "Dharma" (righteousness) — our Lord says here, that these "results" are not total or full (Poorna). "The result which we have got now, is total, and there is no other better "result" greater than this, which anyone can attain! The reason for this is, that this "result" is rare, even for the celestial deities. Why? Our Lord Sri Krishna is the Lord of all Yogis, and even the celestial deities are not able to get the Darsan of our Lord. Like, in the 6th canto, it has been said, that Indra could not attain, even with great difficulty, the "Darsan" of Britaspati! (Indra's Guru).

After describing the "rare" nature of this "Darsan", describing all the other related virtues, our Lord says that "wasteful argument" (Tarka) is of no use, in this attainment of "result" — as per the next verse.

ONLY TO PROTECT "DHARMA"

किं स्वल्पतपसां ऋणामर्चायां देवचक्षुषाम् ।

दर्शनस्पर्शनप्रश्नप्रह्वपादार्चनादिकम् ॥१०॥

VERSE 10 Meaning: "Human beings have only very little "penance" with them, as they regard the "idol" only as "Divine" (or as the Lord). When the "Darsan" of the sages can be got in "reality" (in person), a person can ask questions to them, can worship them, with humility and honour them; In "idols", all this worship can be done only through one's "Bhāva" or attitude, but one can do worship of the sages, in person (in reality)."

श्रीसुबोधिनी: देवादीनां महत्तपो भवत्येव। मनुष्याणामेव न भवतीति ज्ञापयितुं ऋणामित्युक्तम्। अल्पतपस्त्वे हेतुः अर्चायां देवचक्षुषामिति। अर्चा प्रतिमा आदौ जडाजडप्रकृतिः तत्रापि पामरैः कृता तादृशी स्वस्य चेतनस्य कथं देवता भवेत्। आकृतिरस्तीति चेत् तर्हि नटेन किमपराद्धं, स्थैर्यं नास्तीति चेत् तर्हि जडा आकृतिः, चैतन्यं गुणाश्च राशिद्वयं कृत्वा विचार्यताम्। किं चैतन्यं गुणाः देवता आहोस्विदाकृतिमात्रमिति विशिष्टेन सन्देहः, आकृतिरप्रयोजिका अभगवत्त्वाद् अन्यथा तद्गृहाकृतिः तद्देहाकृतिश्च सर्वेष्वेव वर्तत इति तत्परित्यज्य कुशकाशावलम्बनेन बुद्धिस्थैर्यं कुर्वाणा अल्पतपसो भवन्ति। मुनिषु तु दर्शनं, स्पर्शनं पादयोस्ततः प्रश्नः, ततो विनयः, ततः पादार्चनम्। एतदादि सर्वं किं भवति चेतनधर्माश्चैते ॥१०॥

नन्वेवं सति कथं सर्वोपि लोकः प्रवर्तत इति चेत्तत्राह न ह्यम्पयानि तीर्थानीति।

SRI SUBODHINI: In this verse, the emphasis has been made that the "penance" of the celestial gods is always more intense than the human beings, as the latter are not capable of much endurance, to do hard penance. The Lord is giving the reason for this, by telling that the human beings nurture the attitude of the "Divine" in the idols, which are "gross", and the "humans" are "con-

scious beings". Moreover, these "idols" are made by common people, who are not literate! How can this "gross" idol become the "God" of the "conscious human beings"?

We have to ask another question too! Are "qualities" (Gunas) and "consciousness" (Chaitanya) the indicators of "God"? Or does only the "form" represent "God"? After combining all these viz. the form, the quality and the consciousness, together, we get a doubt, that after all, the "form" is not useful, as this "form" is not the Lord Himself! Otherwise, we have to conclude, that all the "forms" such as one's house, one's own body and of others are all "forms" of our Lord only! Giving up this type knowledge, when one begins to concentrate one's intellect in an "idol", he is considered as of very little "penance". But the sages, as they are intensely related to our Lord, are all "conscient beings". One can have "Darsan" of them, can touch their holy feet, can ask them questions of one's choice, by showing "humility". One can also worship and honour them in many ways, as they are "conscious" human beings.

If what is told above is the right approach, why do then, people worship "idols" and "symbols". Our Lord is replying to this query, through the next verse.

न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः ।

ते पुनन्त्युरुकालेन दर्शनादेव साधवः ॥११॥

VERSE 11 Meaning: "A holy pilgrimage place is not just "water" only. The "God" who is worshipped in an idol is not just earth or metal only! These idols make the devotee pure and sacred, through the efflux of "time" (Kaala). But the "Darsan" of the true Mahatma

makes one pure and sacred, immediately (i.e. at the same moment)."

श्रीसुबोधिनी: तीर्थशब्देन यच्छोधकं स्वच्छं तदुच्यते, तज्जलमपि भवति, महान्तोपि भवन्ति। अतो जलमयानि किं तीर्थानि न भवन्ति भवन्त्येव अपां शोधकत्वस्य दृष्टत्वात्। परं या शुद्धिः ज्ञानरूपा महद्भिर्भवति सा न भवत्येव। तथैव देवा अपि मृण्मयाः शिलामयाश्च। केषांचिन्मते स्थानमेव देवः, प्रतिमा त्वप्रयोजिका। तस्मिन् स्थाने या काचित् प्रतिमा स्थापिता सैव देवो भवति न त्वन्यत्र। अतो मृण्मया एव देवाः शिलामया वा यत्र स्थानं न प्रसिद्धं शिलारूपलक्षणम्। अष्टविधानां स्थिराः शिलामया एव भवन्तीति वा। तर्हि लोकप्रसिद्धं किं निन्द्यते नेत्याह ते पुनन्युरुकालेनेति। साधवस्तु दर्शनमात्रेणैव। नहि निन्दा निन्दितुं प्रवर्तते अपि तु विधेयं स्तोतुमिति पूजायां प्राप्तायां मृण्यमाद्यपेक्षया साधवः पूज्याः। तीर्थगमनापेक्षया साधव एवाभिगन्तव्या इति न तु लोकसिद्धं निन्द्यत इत्यर्थः ॥११॥

नन्वेतदपेक्षया सूर्यादयः प्रत्यक्षदेवाः सन्ति त एव कथं न पूज्यन्त इति चेत् तत्राह नाग्निर्न सूर्य इति।

SRI SUBODHINI: The word "Thīrtha" (holy pilgrimage place) is supposed to "purify" a person and make him "sacred"! This word can be used to indicate pure water as also the great Mahatmas (saints). Can this "Thīrtha" be comparable to the glory of great Mahatmas? These Mahatmas purify through their "Jnāna" (knowledge). This cannot be achieved by these "Thīrthas" (pilgrimage centres). In the same way, the "idols" made of earth or rocks (metals also) are also capable of purifying everyone. But, these "idols" cannot purify, like the glorious devotees of our Lord, who will purify us, by seeing our "knowledge" (Jnāna) and "devotion" (Bhakti). In many religions, only the "place" is considered as "holy or Divine", and "idols" are considered as "useless". Only in a holy place, an idol becomes

representative of the divine, and not in any other place. Hence, the "idols" are of either "earth" or of "stones" only! Where the "place" is not considered as "holy" there, the "idol" is worshipped in a "stone" form! There are eight types of "idols" made of stones and in a fixed form. In this world, all these "idols" are very famous as representing the "Divine Lord". Why then, these idols are now condemned? Answering this, our Lord says that HE IS NOT CONDEMNING THEM AT ALL. BUT, HE IS TELLING THAT THESE IDOLS WILL, ONLY, AFTER A LONG TIME OF "SEVA" DONE, PURIFY AND MAKE A DEVOTEE "SACRED". BUT THE DEVOTEES AND JNĀNIS PURIFY IMMEDIATELY ON GETTING THEIR "DARSAN". Hence there is no condemnation of this "idol" worship, but this reference is made only, with a view to "praise" the glory of the "Darsan" of our Lord's true devotees. **THUS THE WORSHIP AND "DARSAN" OF MAHATMAAS AND OUR LORD'S DEVOTEES CONFER RESULTS IMMEDIATELY!** That is why, it is said, that the worship of "Jnānis and Bhakthas" is greater than the worship of idols or Thirthas! Hence, one should worship the "Jnānis and Bhakthas" before one does worship in the idols and the Thirthas! **HENCE ONE SHOULD GO AND VISIT THE DEVOTEES OF OUR LORD, INSTEAD OF GOING TO THE HOLY PLACES.** Of course, it does not mean, that the holy places have no value or they are condemned in toto! Only the glory of the true devotees of our Lord is reemphasized!

In comparison to these "Mahatmaas" (saints – sages), the "sun" god is present in the sky. Why is he not worshipped? If someone says like this, then, the answer is given, through the next verse.

नाग्निर्न सूर्यो न च चन्द्रतारकाः

न भूर्जल खं श्वसनोऽथ वाङ्मनः ।

उपासिता भेदकृतो हरन्त्यघं

विपश्चितो घ्नन्ति मुहूर्तसेवया ॥१२॥

VERSE 12 Meaning: “Fire, sun, moon, stars, earth, water, sky, wind, words (sound) and mind – all these can be “worshipped”, but this “worship” cannot destroy the “ignorance” (of the “Jeeva” (soul). They are capable of destroying the “sins” (committed by the “Jeeva”) only. The reason is that this sort of “worship” is based on “division” (between the worshipper and the worshipped). But the Mahatmaas are able to destroy the ignorance of the “Jeeva”, through the “Seva” (service) performed to them even for one “Mahurta” time only (one Mahurtha is equal to 1 ½ hours).”

श्रीसुबोधिनी: अग्निरग्निहोत्रादिषु प्रसिद्धः। सूर्योऽप्युपासनायाम्, चन्द्रोऽपि व्रतादौ तारका अपि ग्रहादिपूजायां बुधादिरूपाः अश्विन्यादिरूपा वा, भूमिश्च विश्वंभरा उपासनादौ, तथा जलम्, तथैव हृदयाकाशः। तथैव प्राणायामरूपो वायुः श्वसनः। अथ भिन्नप्रक्रमेण वाक् सरस्वती। तथा मनश्च योगादौ ‘मनोवशेऽन्ये ह्यभवश्च देवाः’ इति। एते सर्वे भगवद्बुद्ध्या पूजिताः अघं हरन्ति पापक्षयमेव कुर्वन्ति न त्वधिकम्। तत्र हेतुः भेदकृदिति। भेदमङ्गीकृत्य हि सः प्रवर्तते। यो ह्यखण्डं भिनत्ति स कथं कृतार्थो भवेत्। विपश्चितस्तु भेदं दूरीकुर्वन्ति तदाह विपश्चितो घ्नन्ति मुहूर्तसेवयेति। तावतैव ज्ञानोदयः सर्वपापक्षयः अनायासेन भवति ‘नालं कुर्वन्ति तां शुद्धिं या ज्ञानकलया कृता’ इति वाक्यात् ॥१२॥

एवं परमार्थमुक्त्वा एतद्व्यतिरिक्तान् सर्वान् एकीकृत्य निन्दति यस्मात्प्रबुद्धिरिति।

SRI SUBODHINI: The “fire” is worshipped, through the performance of “fire worship” (known as

"Agnihotra). The "sun" is worshipped through the "Sandhyavandan" ceremony. The "moon" is worshipped through the observance of specific "vows" (Vrata). The "stars" (planets) also are propitiated through specific rituals like the Budha (mercury) and "Ashwini" star etc. ceremonies. The "earth" is worshipped, during every type of ritual. In the same way, water, one's heart, the wind (through Pranayama) and others are also worshipped in many ways.

The word "Atha" (now) is used to differentiate each of these. The "word" viz. Goddess Saraswati (sound) and the "mind" is worshipped through "Yogic" practices. Due to this only, in the scriptures, it is said that "ON GETTING CONTROL OVER ONE'S MIND, ALL THE GODS (DEITIES) COME UNDER ONE'S CONTROL". If all these are worshipped with our Lord in view (as being present in them), then this "worship" enables the person, to get his "sins" only destroyed. These types of worship are not capable of originating "knowledge" (Jnāna) after destroying "ignorance" (Ajnāna). The reason for this is, that all this "worship" is performed through the acceptance of "everything being divided and separate" i.e. all this worship cuts the "whole" into various "parts". Due to this, this worship will not enable the "soul" to see "unity of all life and Aatma" – which is the "real" truth! BUT THE "JNĀNI" (THE MAHATMA WHO HAS KNOWLEDGE) DESTROYS "DIVISION". That is why, it is said, that doing a very little "Seva" (service) to the "Jnāni" (one Mahoortham – 1 ½ hours) destroys the "idea of division" itself. Thus, with this "very little effort" a person gets the "dual" benefit of destruction of the sins and the origin of "knowledge" (Jnāna). In this way, the "purification"

which happens due to the rise of “knowledge” does not happen through the other “efforts”, (referred to as above) which presupposes “division”.

In this way, after explaining the “ultimate and highest” meaning, the Lord, through the next verse, “condemns” all the other “knowledge” which is different from this “highest truth”!

यस्यात्मबुद्धिः कुणपे त्रिधातुके

स्वधीः कलत्रादिषु भौम इज्यधीः ।

यत्तत्तर्थात्मबुद्धिः सलिले न कर्हिचि-

ज्जनेष्वभिज्ञेषु स एव गोखरः ॥१३॥

VERSE 13 Meaning: “Those persons, who know and regard their body only, which consists of wind (air), bile and phlegm, as the “Aatma” (the highest truth), get attached through their “intellects” to women etc. as being the only ones which “belong” to them, who regard the various objects born out of this earth, as holy and worshipful, who regard, the “water” (at holy places) only as the “holy one” (Thirtham), but, do not regard, at any time with an attitude of worship or being one’s own “Aatma”, the devotees of our Lord and the “Jnānis” (saints with spiritual wisdom), are equal only to the ignorant bulls and asses!”

श्रीसुबोधिनीः कुणपे देहे। चैतन्यरहितो देहः कुणपमित्युच्यते। न हि चेतनस्य जडः आत्मा भवति। तत्र मूलविचारेणापि दोषमाह त्रिधातुक इति। वातपित्तश्लेष्मप्रकृतिकोऽयं देहः, आत्मा चेतनप्रकृतिकः। अतोस्य देहस्य धातव एव आत्मानो भवितुमर्हन्ति न त्वात्मा। आत्मनो वायं भवति। एवमात्मबुद्धिर्भ्रान्तेति निरूप्य आत्मीयबुद्धिरपि भ्रान्तेत्याह स्वधीः कलत्रादिष्विति। आत्मीयास्त एव भवन्ति ये स्वस्योपकुर्वन्ति ते सन्त एव, कलत्रादयस्त्वपकुर्वन्ति। तथा भगवानेव आत्मनामात्मा सद्वृषः। भौमे भूविकारे

इज्यधीः स्वदेहस्यापि भूमिजत्वात्। तीर्थबुद्धिश्च सलिले। एवं बुद्धिचतुष्टयं यस्य स न कर्हिचिदपि अभिज्ञेषु जनेषु मन्तव्यः किंतु मूर्खेष्वेव मन्तव्यः। किं बहुना स एव गौर्बलीवर्दः खरो वा। बलीवर्दानां तृणानयनार्थं खरो वा। पशुप्राया गृहस्थाः तेषां निर्वाहक इति। एवं मुनिस्तोत्रार्थं लोकप्रसिद्धाः पदार्था निन्दिताः ॥

तेषां पूर्वं भगवानेव स्तोत्रं कृतवान् वेदादिद्वारा अतो विरुद्धमुभयमपि तन्निर्णयार्थं मुनीनां संदेहो जात इत्याह निशम्येत्थं भगवत इति।

SRI SUBODHINI: In which "body", there is no "consciousness", the same is called as "Kunapa" – gross! But the "Aatma" is not "gross", as it is full of "consciousness" (Chaitanya). The "blemish" of the body is being described. It consists mainly of wind, bile and phlegm and the "Aatma" is a conscient being! Hence, the "elements" only are the "Aatma" of this body (i.e. the elements only have caused this body), and the "Aatma" is separate and different, and this "Aatma" is not made of these "elements". By thinking that these "elements" have caused this "Aatma", there is a "delusion" that this "body" is the "Aatma".

After explaining this, our Lord now says, that it is again "delusion" only to regard everything else as "ours" (i.e. belonging to us). In this regard, understanding one's wife, property as our "own" is again told to be a "delusion" (Brāhnta) and "self-forgetfulness". Only those persons/objects can be considered as our "own", who confer "welfare" and "happiness" to us. Only the "saints" confer on us the "real happiness and welfare". In fact one's own women and others do only "harm" to us (by making us get attached to them).

Our Lord now says, that it is He, who is the reality and basis of all the "Aatmas". It is considered again a

“delusion”, when one regards the objects, originated on this earth as “holy” or worshipful”. Our body is made by this “earth” only. In this way, regarding “water” as a “holy place” (Thīrtham) is also a delusion! The person, who has this 4 types of “intellect” (attitude) is never regarded as a “Jnāni” or a person of “knowledge”. He is grouped as a “foolish” person. Our Lord now says, that these type of persons are like the bulls or asses — or the asses which carry the burden of grass for the bulls — in other words, these “persons” are regarded as “animals” only — asses, which are living with a view to foster the life of a “householder” only!

Our Lord has now “condemned” very many “worldly” objects/materials, only with a view to praise the glory and greatness of the sages and saints.

The “holy places” which our Lord has, up to now, condemned, were in fact, praised by our Lord, in the first instance, through the “Vedas”. Due to this, there is a contradiction in both the “sayings” of our Lord. Thus, even the sages felt it very difficult to decide on this issue, one way or another. This made them get a “doubt” and, Sri Sukadeva is explaining their “state”, as per the next verse.

श्रीशुक उवाच—

निशम्येत्थं भगवतः कृष्णस्याकुण्ठमेधसः ।

वचो दुरन्वयं विप्रास्तूष्णीमासन् भ्रमद्वियः ॥१४॥

VERSE 14 Meaning: “Sri Sukadeva said, “On hearing the mutually contradictory “sayings” of our Lord Sri Krishna, who is endowed with an “undivided and omniscient” intellect, (i.e. whose “sayings” could not be

easily understood), the sages and saints, became “doubtful and silent”.

श्रीसुबोधिनी: एवं भगवतो वचो निशम्य भ्रमद्वियो भूत्वा तूष्णीमासन्निति संबन्धः। ननु संदेहः कथं, भगवद्वाक्यप्रामाण्ये निश्चय एव, अन्यथा पूर्वसिद्ध एवार्थः तत्राह अकुण्ठमेधस इति। अकुण्ठा मेधा यस्येति को वेद केनाभिप्रायेण एवं वदतीति संदेह इत्यर्थः। ननु निश्चय एव कुतो नोत्पद्यते तत्राह दुरन्वयमिति। अन्वयो लोकसिद्धार्थसमर्पकः तद्विरुद्धत्वात् दुरन्वयः। अत एव भ्रमद्वियः ॥१४॥

ततस्तेषां निर्णयो जात इत्याह चिरं विमृश्येति।

SRI SUBODHINI: On hearing these “words” of our Lord Sri Krishna, the sages became “silent” due to severe “doubts”, which had arisen in their minds. How did they get “doubt” on the words of our Lord Sri Krishna? In fact, the “words” of our Lord are the “evidence and proof” for the actual truth, and this is a “certain” fact! Our Lord always gives the full and total meaning for all things/events. On this, it is said, by Sri Sukadeva that the “words” spoken by our Lord were not clearly understood by these saints — as to the angle/view, with which these “words” are spoken by Him! How come, these sages did not get this “understanding” from the “words” spoken by the Lord? Answering this, it is said, that the “words” of the Lord, simultaneously, upheld the “meanings” of this “world” and also “opposed” it! Hence, these “words” were beyond their “understanding”! This led to their “doubtful” mind.

Later, a “decision” on this issue was taken (i.e. then “doubts” got removed), and this is described in the following verse.

चिरं विमृश्य मुनय ईश्वरस्येशितव्यताम् ।

जनसंग्रह इत्यूचुः स्मयन्तस्तं जगद्गुरुम् ॥१५॥

VERSE 15 Meaning: “The sages, thought very much for a long time, our Lord’s “humility” and “attitude of service”, and began to say, smilingly, “Oh Lord! all these “actions” by You are done only for the welfare of humanity.”

श्रीसुबोधिनीः मुनय इति मननं विचारे साधकम्। विचारितमर्थमाह ईश्वरस्येशितव्यतामिति। ईश्वरस्य सर्वसमर्थस्य ईशितव्यता सेवकता या सा जनसंग्रहः, जना एवं बुद्ध्या संगृहीता भवन्तीति। यथा स्वयं चेदेवं ब्रूयाद् अन्योऽप्येवं वदेदिति। ततो भगवद्वाक्याभिप्रायं ज्ञात्वा, स्मयन्तो हसन्तः तं जगद्गुरुं सर्वहितोपदेष्टारं प्रति किञ्चिदूचुः ॥१५॥

तत्र मुनयः द्वेधा निर्णयं वदन्ति किमद्य भगवान् अस्मान् व्यामोहयितुं वदति आहोस्विदन्येषामुपकाराय। यद्यस्मान्प्रति वदति तदोत्तरमुच्यत इत्याहुः यन्माययेति।

SRI SUBODHINI: The word “Muni” (sage) means those sages, whose spiritual practice is “contemplation” (Manan) only. The subject matter of their “contemplation” is our Lord’s “humility”, and His attitude of being the “servant of all” (Sevakata). The Lord is “all-capable” (omnipotent), and yet He considers Himself as the “servant” of all – the “goal” for this is the “welfare” for everyone! When the Lord himself speaks these “words” full of His “humility” and “servitude” then, those who would listen to these “words” of our Lord, will also learn to “speak” like this and also “act” accordingly!

Later, on understanding the inner-motives of our Lord, these sages began to speak to our Lord, who

is the "Jagatguru" (teacher of this Universe), and the "giver of instructions" for the well-being of everyone!

On this "subject" the sages give two types of conclusions viz. (1) The Lord has told like this, with a view to put us in "infatuation" or (2) He has told like this, for the sake of rendering help and service to others — as per the next verse.

मुनय ऊचुः—

यन्मायया तत्त्वविदुत्तमा वयं

विमोहिता विश्वसृजामधीश्वराः ।

यदीशितव्यायति गूढ ईहया

अहो विचित्रं भगवद्विचेष्टितम् ॥१६॥

VERSE 16 Meaning: "The sages told, "though, we are hailed as the "best" among the "knowers of the principles of the ultimate truth", and also as the "instructors" (advisors) of even the sages like Kashyapa, who is considered as the progenitor of this Universe, yet, we are "infatuated" through Your "illusion" power. Oh Lord! You are, remaining in a secret way, telling us about your attitude of "service". Hence, Oh Lord! Your, this Leela, is very wonderful and is capable of putting the "Jnānis" also into "delusion" (Bhrama). This is indeed very astonishing!"

श्रीसुबोधिनीः तत्त्वविदां मध्ये उत्तमाः साक्षात्कारतद्बोधनसमर्थाः।
अनेन ज्ञानशक्तिर्निरूपिता। विश्वसृजामधीश्वरा इति विश्वसृजः कश्यपादयः
ये सर्वदा विश्वं सृजन्ति तेषामपि वयमधीश्वराः उपदेष्टारो नियन्तारो वा
तेपि वयं विमोहिताः। विमोहनमाहुः यद्यस्माद्भगवान् गूढः सन् स
ईशितव्यायति ईशितव्यवदाचरति सेवकभावं संपादयति। ईहया चेष्टया।
तथा चेष्टां प्रकटयति यथा लोकः ईशितव्यं जीवमेव मन्यते न त्वीशम्।

एतादृशं भगवच्चरित्रं श्रुत्वा आश्चर्याविष्टा आहुः अहो विचित्रं भगवद्विचेष्टितमिति। भगवद्विचेष्टितत्वम्। तथा करणे अकरणे च हेतुरिति विचित्रता। भगवांश्चेत्किमित्येवं करोति कुतो वा न करोति इत्युभयत्रापि भगवत्त्वस्य हेतुत्वात् अनीशितृत्ववद् अल्पेशितृत्वमपि भगवति नास्ति, नापि भगवता एवं कर्तव्यमेवं न कर्तव्यमिति क्वचिन्निर्धारोऽस्ति, तस्मादलौकिकत्वात्सर्वमेव भगवच्चरित्रं विचित्रम् ॥१६॥

सर्वस्यैवालौकिकत्वाय सहजमपि भगवच्चरित्रं परस्परविरुद्धमित्याह अनीह इति।

SRI SUBODHINI: "We are among the best knowers of the "principles of truth", and are also capable of giving "instructions" on this truth to those who deserve." In this way, the power of knowledge (Jnanāsakthi) of these sages is being spoken of. "We are hailed as the "advisors and instructors" of even sages like Kashyapa, who are the "originators" of this Universe! We are even hailed as the "controllers" of this Universe. But we are fully "infatuated" through Your power of "illusion" (Māya)". How does the Lord "infatuate" them? Despite being the Lord of the Universe (Bhagawān), our Lord Sri Krishna, has kept His divine self hidden and is behaving with everyone with the attitude of a sincere and loving "servant". "Oh Lord! through this conduct, You have given the impression, in the minds of people, that You are only an ordinary "Jeeva" (soul) and not as the Lord of this Universe!"

In this way, after hearing and seeing actually about the conduct and behaviour of our Lord, these sages got bewildered and began to say, "Oh Lord! Your Leelas are wonderful indeed! Why do you act like this, as an "ordinary" person, in spite of being the Lord of this Universe. Your actions, which are performed in a dif-

ferent way are ununderstandable to us (i.e. which are contradictory). In fact, You are the "cause" for all actions! Never, are You, without your status or virtues as the "Ishwara" of this Universe, nor, are You small or "little" at any time! (i.e. the Lord is always "total and full" (Poorna) at all times and in all situations). Neither there is any fixed notion or rule, that the Lord should conduct or behave Himself in a particular way or not. Due to this "supernatural" nature, Oh Lord! all your Leelas and stories are always, indeed, wonderful!"

The sages now say, as per the next verse, that for the sake of highlighting the "supernatural" (Aloukik) nature of our Lord, all His Leelas and stories also "seemingly" look contradictory to each other!

अनीह एतद्बहुधैक आत्मना सृजत्यवत्यत्ति न बध्यते यथा ।
भौमैर्हि भूमिर्बहुनामरूपिणी अहो विभून्श्चरितं विडम्बनम्॥१७॥

VERSE 17 Meaning: "Like this "earth", in spite of being one, assumes various forms and names, by being the cause for making various material objects such as pots etc., in the same way, Oh Lord! YOU ARE ONE ONLY, AND YOU ARE ALWAYS WITHOUT ANY "ACTIVITY"! EVEN THEN, YOU CREATE THIS VAST UNIVERSE OF SEVERAL TYPES, PROTECT IT AND LATER WITHDRAW THIS UNIVERSE INTO YOUR OWN SELF! EVEN BY "DOING" ALL THESE ACTIONS, YOU DO NOT GET "BOUND" BY THESE "ACTIONS". THE "BLEMISH" OF THIS VAST UNIVERSE, CREATED BY YOU, DOES NOT GET ATTACHED TO YOU! (I.E. THE LORD DOES NOT BECOME "BLEMISHFUL"). HENCE, OH LORD! YOUR LEELAS AND STORIES LOOK LIKE ANY OTHER "ACTIONS" PERFORMED BY EVERYONE,

WORTHY OF EMULATION BY EVERYONE AND WONDERFUL INDEED!"

श्रीसुबोधिनी: लोके ईहासहित एव घटादिकं सृजति मन्त्रयोगादिनापि सृजन् मानसीं क्रियामनसंधत्ते। भगवांस्तु अनीह एव तत्राप्येकः। एतच्चान्येन मनसाप्याकलयितुमशक्यं तच्च बहुधा ब्रह्माण्डकोटिषु विसदृशानेव सृजतीति। तत्राप्यात्मनैवाविक्रियमाणेन एवमपि कुर्वन् तेन कर्मणा न बध्यते करोति च यथा विकृतम्। अन्यथा सा सृष्टिस्तादृशीत्येवेति नाश्चर्यं स्यात्। तदर्थमाह यथा भौमैर्हि भूमिः, भौमैरेवविकारैर्भूमिर्बहुनामरूपिणी भवति। तथा भगवान् स्वयमेव नानाविधत्वमापद्यते। अविकृतत्वादयस्त्वधिकाः। अत एव भगवतः अनुकरणमपि विचित्रं सर्वमेवानुकरणं वा ॥१७॥

एवमघटमानत्वमुपपाद्य श्रोत्रहन् प्रत्युपदेशपक्षे वक्तुमुचितमिति समर्थयन्ते अथापीति।

SRI SUBODHINI: Pots and other materials are made through the use of mud, out of their own free will! Whatever is made through the chanting of "incantations" (Manthram) are also done through the actions of the mind. Hence, these are "outside physical actions" and "inside mental actions". BUT OUR LORD IS BEREFT OF ANY OF THESE TYPES OF ACTIONS! HE IS ALSO ONE ONLY! OUR LORD CREATES CRORES OF "UNIVERSES", EACH DIFFERENT FROM EACH OTHER, WHICH OTHERS CANNOT EVEN IMAGINE IN THEIR MIND! HERE, ALSO, OUR LORD CREATES "ALL THIS" BY REMAINING "INACTIVE AND UNCHANGED" AND "ALL THIS" IS CREATED BY HIM ONLY THROUGH HIS OWN DIVINE SELF (SWAROOPA). ON BEING MADE, OUR LORD DOES NOT GET "BOUND" THROUGH THIS CREATION – (LIKE EVERY OTHER BEING GETTING "BOUND" WITH THEIR "BODIES" ETC.). Hence, there is nothing to wonder at all! As everything is "wonderful"!

The sages further give an example to emphasize this point. Like the "earth" (mud) is "one and the same" only, despite being made into a pot or any other type of vessel or receptacle. Or being given various types of "forms and names"! In the same way, the Lord has "Himself" become the various "forms and names". But He Himself does not get to "change" or gets "altered". He continues to remain as "ONE", like He is at all times! Hence, the sages now express wonder at the humble conduct and behaviour as a "servant" on the part of our Lord. Hence, they say, that the Lord has shown such a conduct, which is worthy of being emulated by the entire creation!

In this way, after explaining the "changeless" nature of our Lord, the sages now say, through the next verse, that it is necessary to clearly spell out as "Upadesa" (instructions), with a view to make, all the listeners understand this "truth". Hence, they affirm the glory of our Lord's "incarnation".

अथापि काले स्वजनाभिगुप्तये बिभर्षि सत्त्वं खलनिग्रहाय च।
स्वलीलया वेदपथं पुरातनं वर्णाश्रमात्मा पुरुषः परो भवान्॥१८॥

VERSE 18 Meaning: "Even then, Oh Lord! when the proper "time" comes, with a view to protect your devotees and for destroying the wicked bad persons, taking recourse to your own Divine quality of "pure Satwa" (harmony), You come down as an "incarnation". You, then, save and protect, the ancient Vedic path, through your Leelas! You assume the forms of the "castes" and "stages of life". Even then, You continue at all times to be the Lord of the Universe, who is "beyond" (Para) everything, and YOU ONLY REMAIN EVERLASTING. (DESPITE BECOMING ALL THE "TEMPORARY AND

PERISHABLE OBJECTS, BEINGS ETC." OF THIS UNIVERSE)."

श्रीसुबोधिनी: काले तत्तदवसरे स्वजना भक्तजनाः तेषामभिगुप्तये रक्षार्थं सत्त्वं बिभर्षि। यद्यपि सर्वजनपालनार्थं सत्त्वं धृतमेव तथापीदं तस्मादतिरिक्तं येनावतारा जायन्ते। पूर्वमेव गुणानां भेदा निरूपिताः सच्चिदानन्दस्य प्रकृतेः, अहङ्कारस्य, बुद्धेः, कालस्य चेति। तत्रेदं सत्त्वं सद्रूपस्य तेनैव च भक्ता रक्षिता भवन्ति। किंच। **खलनिग्रहाय च।** दैत्यानां नाशाय सर्वपालकं तु तेषां न नाशकं किंतु पालकमेव। चकारादन्यान्यपि भक्तिप्रवर्तनादीनि संगृह्यन्ते। तस्य सत्त्वस्य स्वरूपे स्थितस्य स्वरूपधर्मस्य कथं ग्रहणमित्याकाङ्क्षायामाह **स्वलीलयेति।** किंच। तेन सत्त्वेन **वर्णाश्रमात्मा** भूत्वा **पुरातनं** वेदपथं पालयसि विभर्षि वा। रक्षार्थं हेतुः **पुरातनमिति।** नूतननिर्माणे बह्वन्यथा कर्तव्यं स्यात्। ननु वर्णाश्रमात्मा पुरुषः 'ब्राह्मणोऽस्य मुखमासीत्' इति श्रुतेः तत्राह **भवानेव पुरुषः**, यतः **परः।** अनेन ब्राह्मणानां त्वद्रूपात् स्वस्य स्वयं सर्वं भवतीति वचनं समर्थितम् ॥१८॥

एवं साधारण्येन वर्णाश्रमाणामुक्त्वा ब्राह्मणे विशेषमाहुः **ब्रह्म ते हृदयमिति।**

SRI SUBODHINI: When the Lord determines, that the time for His incarnation has come, then, with a view to save and protect His devotees, our Lord, assumes the "Satwa Guna" (the quality of Satwa — harmony). Of course, our Lord, even in the ordinary way, is always, with this quality of pure "Satwa", so that, He is able to look after the task of protecting and preserving this Universe and it's "beings". But his "pure Satwa", which the Lord employs for His incarnation is different. We have already seen the description of our Lord's holy divine nature of SAT-CHIT-AANANDA (truth-consciousness-bliss), His primordial nature (Prakruti), ego (Ahamkaar), intellect and time (Kaala) and it's divisions (of qualities). Among these, this "pure Satwa" is from our Lord's divine nature of "Sat" (truth). The devotees

are saved and protected by the Lord, through this divine nature of being the absolute "Truth"! The Lord also destroys the wicked and bad persons, despite being the "protector" of everyone! (Note: The Lord is really saving their "souls" only after destroying their "wicked" bodies! In this way, He continues to be their "protector" only). The word "Cha" (and), use in this verse, indicates the various other steps/actions, which our Lord takes to further this path of devotion.

How does our Lord, now, act from His divine self of "pure Satwa"? The answer is given here in this verse, by telling, that the Lord does this "AS HIS LEELA" (SPORT — PLAY). He, as an act of Leela, protects the "caste-stations" in everyone's life, and also the ancient Vedic path. The reason for "protection" is, that this is an "ancient" path. If the Lord were to make a "new" path, then, He might have to do various types of tasks anew!

If the Lord were to say, that the "highest Purusha" (the Ishwara — God) is the cause of all this "caste-station" (Varnaashrama) and He is the one, who has become "all this", and He (i.e. Sri Krishna) is only an incarnation (Note: In the "Purusha Sooktha", it is said that the "Brahmins" were created from the face of our Lord etc.), and He, is not the "highest Purusha", for this, as reply, the sages say, that "NOT AT ALL. OH LORD! YOU ARE THE SAME HIGHEST PURUSHA! AS YOU ARE THE TRUTH, WHICH IS "BEYOND" (PARAM). From this, the sages say that, as the "Brahmins" are of the form of our Lord, "YOU ARE EVERYTHING AND YOU HAVE BECOME EVERYTHING". These words have been substantiated.

In this way, after explaining the glory of our Lord, in an ordinary way, and also after explaining the "caste-stations in life", the glory of a true Brahmin is being hailed, through the next verse.

ब्रह्म ते हृदयं शुक्लं तपःस्वाध्यायसंयमैः ।

यत्रोपलब्धं सद्ब्रह्मव्यक्तं च ततः परम् ॥१९॥

VERSE 19 Meaning: "The pure Brahmin is your heart! Because, in this Brahmin, there is the glory of penance, scriptural study (knowledge) and conquest over his senses! Through these qualities, in this pure Brahmin, the highest truth of Brahman, gets manifested! This highest Brahman is imperishable! The Sri Purushothama, who is beyond this imperishable Brahman is, Oh Lord! Yourself only!"

श्रीसुबोधिनी: ब्रह्म ब्राह्मणजातिः। ते हृदयमन्तरङ्गा शक्तिः। ताश्च शक्तयस्त्रिविधा भवन्तीति विशेषमाह शुक्लमिति। तस्य माहात्म्यमाह तपः स्वाध्यायसंयमैः तदङ्गैः कृत्वा। यत्र शुक्ले हृदये सद्ब्रह्मव्यक्तं सद्रूपं ब्रह्म अभिव्यक्तं भवति। अव्यक्तं च जगत्कारणभूतं अक्षरात्मकम्। चकारादात्मस्वरूपं च। ततः परं पुरुषोत्तमानन्दरूपं वा। तपो वानप्रस्थे, स्वाध्यायो ब्रह्मचर्ये, संयमः पारमहंस्ये, आश्रमत्रय एव सदाद्यभिव्यक्तिरिति नियमः सूचितः ॥१९॥

किमतो यद्येवं तत्राह तस्माद्ब्रह्मकुलमिति।

SRI SUBODHINI: The word "Brahma" had been used, in this verse, to describe the "Brahmins". "Oh Lord! these "Brahmins" are your "heart" only! i.e. your internal power! These "powers" are of three kinds. Here the sages use the word "White" (Shukla). They say further about the glory of these Brahmins viz. these Brahmins are full of penance, scriptural study and control over their senses. In their pure heart, automatically, our

Lord's truthful highest divine form (nature), gets manifested. This divine form is the unseen, the cause of this Universe, and imperishable in nature. The word "Cha" (and) is used to indicate it's nature of being the "Aatma". Beyond this "Aatma" form is the "Param" form of our Lord as Sri Purushothama, who is of the form of "bliss" (Aananda). The Brahmins do "penance", in their state of being an "anchorite" (Vaanaprastha); they study the Vedas, when they are "bachelors" (Brahmacharya) and they conquer all their "senses", when they take to "Sannyas" (Paramahansa) – i.e. having renounced the worldly life! In this way, in these three "stages of life" only, the manifestation of our Lord's "truthful divine form" gets manifested. This is the rule, which is indicated here.

What is the effect of all this? This is answered through the next verse.

तस्माद्ब्रह्मकुलं ब्रह्मन् शास्त्रयोने त्वमात्मनः ।

सभाजयसि सद्भाम तद्ब्रह्मण्याग्रणीर्भवान् ॥२०॥

VERSE 20 Meaning: "Oh Lord! You are the primordial Brahman, who is the root cause of all sacrifices! As You are the refuge of this divine truthful form, You are easily attainable, as being present in the holy and pure Brahmins! (i.e. where one can easily attain our Lord). due to this, You always worship the Brahmins, and You are the best and the "first" among those, who worship the Brahmins."

श्रीसुबोधिनी: त्वं ब्रह्मकुलं सभाजयसि तत्रैको हेतुः सद्भामेति। सदादीनां धाम स्थानम्। यदुक्तं यत्रोपलब्धं सद्ब्रह्मैकमिति। धाम स्फुर्तिराश्रयो वा। ब्रह्मन्निति संबोधनं तद्रूपतया हेत्वन्तरमात्मानमेव पालयसीति। पुनरन्यं हेतुमाह शास्त्रयोन इति। शास्त्रस्य वेदस्य योनिः कारणं वेदा

उत्पादितास्तेषामाधारो ब्राह्मण एवेति तद्रक्षा कर्तव्यमेत्यर्थः। शास्त्रयोनेरात्मन इति वा। तथा सति साधनफले निरूपिते, शास्त्रं साधनमात्मा फलमिति। किंच। तस्मात् ब्रह्मण्याग्रणीर्भवान्। यद्यप्येतत्सर्वमन्यथा भवति तथापि त्वं ब्राह्मणानां हितकार्येव ॥२०॥

एवं ब्राह्मणानां भगवतो हितकारित्वं ज्ञात्वा संतुष्टाः सन्तः स्वरक्षकनिधिरद्य प्राप्त इति स्वकृतकृत्यतामाहुः अद्यनो जन्मसाफल्यमिति।

SRI SUBODHINI: "Oh Lord! You always welcome and honour the Brahmins. There is a reason for this, as the Brahmins are the holy abode (Dhama) of Your goodself!" (Note: "Dhama" also would mean "inspiration" and or "refuge"). Our Lord has been called as "Oh Brahman! And the reason for this addressal is, that the Lord is only "protecting Himself", as He has become all these "forms and names"! (As there is no "second" to our Lord). Another reason is being given, "Oh Lord! you are the originator of the Vedas". The Brahmins attend to the task of protecting the Vedas. Hence these Brahmins have to be protected, and they are blessed by our Lord with the realization of their divine "Aatma". In this way, both the "path" (way — Saadhan) and the "result" (Phalam) are told. The "way" is the scripture and attaining the "Aatma" is the "result"! Even if both of these do not take place, the Lord is hailed here, by the sages, as being always conferring benefits on the Brahmins.

In this way, our Lord is beneficial to the Brahmins. Knowing this, they all became very happy, and realized that "today, we have been blessed by the Lord, with the "wealth" of our "protection". We have all become totally "fulfilled" today". This is being explained through the next verse.

अद्य नो जन्मसाफल्यं विद्यायास्तपसो दूशः ।

त्वया सङ्गम्य सदगत्य यदन्तः श्रेयसां परः ॥२१॥

VERSE 21 Meaning: "Today we have been blessed with your "Darsan" (meeting)! Oh Lord! You are the "goal" of noble saints! The highest blessedness of all that is blessed is yourself only! Due to your "Darsan", our knowledge, penance and our eyes have become "blessed" and fruitful."

श्रीसुबोधिनीः सज्जन्म ऋषिवंशे तस्य च फलं ब्रह्मप्राप्ति साद्य संपन्नेति। विद्याः सर्वाः तासां फलं सर्वज्ञता तदितराभिज्ञत्वं पूर्वमपि सिद्धम् भगवल्लीलापरिज्ञानं तु न जातमिति। तदद्य जातमिति विद्यायाः फलं तपसा हि परज्योतिर्भगवन्तमधोक्षजं साक्षात्करोति तच्चाद्यैव जातमिति सर्वथा कृतार्थता। अनघेति संबोधनपाठे न विद्यते अघं यस्मादिति। हे सर्वपापनिवारकेति फलान्तरमपि सूचितम्। अपहतपाप्मत्वेन वा अस्मत्संबन्धेन वा न काचित् क्षतिरिति। अत एव त्वया सङ्गम्य जन्मसाफल्यादिकं जातम्। कथंभूतेन त्वया सदगत्य सतां गतिः प्राप्यफलम्। स्वरूपस्यैव फलत्वमविकृतत्वं च ज्ञापयितुं श्रीलिङ्गपदप्रयोगः। साफल्यं साधयन्ति यदन्तः श्रेयसां पर इति। यद्यस्मात्कारणाच्छ्रेयसामन्तः परिसमाप्तिः परः एतदेव। न ह्यस्मादन्यच्छ्रेयोऽस्तीति ॥२१॥

एवं साक्षान्निर्दोषपूर्णगुणत्वं भगवतो निरूप्य श्रद्धातिशयात्तं नमस्यन्ति नमस्तस्मै भगवत इति।

SRI SUBODHINI: "We are all born in the holy families of the sages and seers, the result for which is the attainment of the highest truth viz. Brahman! Today, we have achieved the highest goal of Parabrahman! (Absolute truth).

The "omniscience" of the sages and the "fullness" of their knowledge have been always present in them. But they did not have the "inner-knowledge" (proper under-

standing) about the “Leelas” of our Lord! Today, they were blessed by the Lord, with this knowledge also. As a result of their penance, they were blessed by our Lord with the realization and “Darsan” of our Lord “Adhokshaja” (the Lord without any blemish or decline). In this way, these sages got totally “fulfilled” in every way! The Lord is also hailed here, as the destroyer and redeemer of all “sins”. In this way, the “second result” (Phalam) is also described. All their sins were fully destroyed. “Oh Lord! by coming into contact with You, today, our life’s “goal” has been achieved through your “Darsan”, i.e. the very purpose for which, we have taken this birth has been fulfilled. Oh Lord! You are “the way and goal” (Gati) of the noble saintly persons! i.e. You, Oh Lord! are the “result” of all their spiritual endeavours i.e. they attain “You” only!

The word “goal” has been referred to here as “Gati”, in the feminine gender to emphasize, that our Lord’s “senses” and other parts of His holy body are always “changeless” and also, His holy forms’ “Darsan” is the “result” and “final goal”.

Now the sages speak about the success and fulfillment of their lives. They say that, “Oh Lord! You are the highest blessedness of all blessings and glory. There is no other greater “glory” than You! Hence, You are the highest truth (Param).

In this way, after describing the virtues of our Lord, which are “blemish-free”, they all now do “prostrations” to our Lord, due to their sincere love and devotion to Him — as per the next verse.

नमस्तस्मै भगवते कृष्णायकुण्ठमेधसे ।

स्वयोगमाययाच्छन्नमहिम्ने परमात्मने ॥२२॥

VERSE 22 Meaning: “Oh Lord! your intellect is undivided! You have hidden your glory through your power of illusion (Māya)! You are the “Paramaatma” (the “Aatma” of all “Aatmas”) and our Lord Sri Krishna! We are all prostrating to You.”

श्रीसुबोधिनी: स एव कृष्ण इति कृष्णाय। ननु ब्रह्मवादे सर्व एव साक्षाद्भगवान् को विशेष इति चेत् तत्राह अकुण्ठमेधस इति। न कुण्ठा मेधा यस्येति। अन्यत्र रूपान्तरभावे मेधाया अपगमोऽस्ति पश्चात् प्रत्यापत्तौ योजितपटवत् वैलक्षण्यं भवति। भगवति तत्रास्तीति अकुण्ठत्वं नैतज्जीवेषु भवतीति साक्षादविकृतब्रह्मत्वमित्यर्थः। नन्वेवं चेत् कथं सर्वे न विदुः तत्र हेतुमाहुः स्वयोगमाययाच्छत्रमहिम्न इति। स्वस्य साधनत्वेन स्वीकृतया मायया आच्छन्नो महिमा यस्येति। मायापिहितदृष्टयो भगवन्माहात्म्यं न पश्यन्तीत्यर्थः। “विषयाच्छादनं स्वार्थं चेतने नोपपद्यते अन्यार्थमेव तदयुक्तमात्मस्थे विषयेऽपि च।” ननु सर्वात्मकत्वाद्भगवतः आत्मानमेव प्रति कथं तिरोधानमिति चेत् तत्राह परमात्मन इति। यथा गङ्गातदधिष्ठातृदेवतयोरन्तरमेव- मात्मपरमात्मनोर्वैलक्षण्यम्। यथा जले दृष्टेऽपि गङ्गादेवता न दृष्टा भवति जलाच्च तिरोधते तद्वदित्यर्थः ॥२२॥

अत एव न केपि जानन्तीत्याह न यं विदन्तीति।

SRI SUBODHINI: The highest truth is our Lord Sri Krishna! Hence, the sages say, “Oh! Lord Sri Krishna, to You” (We are offering our prostrations). In the philosophical system of “Brahman” (Brahmavaada) everyone is “Bhagawān” (Brahman) only, and no one is more or less! But this argument is answered by the sages by telling that “only our Lord Sri Krishna is having an undivided intellect!” In all others, there have been instances of “divided intellects”, and their “correction” or “putting in order” (like the joining of clothes), when the right type of “intellect” arises! Every other being does not have the “sameness” in their intellect at all times.

But in our Lord, this defect is not there. That is why, our Lord's "intellect" has been called as "undivided and unbroken". The "Jeevas" (souls) do not have this felicity. Hence the "changeless" is "Brahman" only. If this is so, why is it that everyone is not able to realize our Lord, in this way? The reason for this "inability" is being explained. OUR LORD HAS HIDDEN HIS DIVINE CHANGELESS SELF THROUGH HIS OWN POWER OF ILLUSION, BY VOLUNTARILY ACCEPTING THIS POWER TO HIDE HIM AND HIS GLORY! Due to this, everyone's "vision" is covered by the power of illusion of our Lord and hence, all of them are not able to see and experience the glory and greatness of our Lord.

In the "Brahman" (highest truth) there is no "hiding" of the objects, as these objects are stationed in the "Aatma" only. But this "hiding" is done appropriately for others only.

Our Lord Sri Krishna is the "Aatma" of everyone. Then why does He do this "hiding" from Himself only? If someone were to comment like this, the answer is given by telling, that like the celestial deity behind the holy Ganga river and the "water" of the Ganga river are different, in the same way, there is a "difference" between the "Aatma" and "Paramaatma" (individual soul and the Lord). Again, like one may see the "water" of Ganga, through one's eyes, but the celestial deity behind the Ganga river is hidden from these "eyes", as this deity is hidden by the "water". In the same way, our Lord also is hidden!

Due to this reason only, no one is able to understand or realize our Lord! — as per the next verse.

न यं विदन्त्यमी भूपा एकारामाश्च वृष्णयः ।

मायाजवनिकाच्छत्रमात्मानं कालमीश्वरम् ॥२३॥

VERSE 23 Meaning: "Oh Lord! all these kings and the Yadavas, who have been living and playing with You, have not been able to understand your glory and greatness! This is due to the "screen" of illusion (Māya), which has been put on, to hide Yourself, by You, Oh Lord! who is the "Aatma" of everyone, as also the divine factor of "time" (Kaala) and the Lord of the Universe (Ishwara)!"

श्रीसुबोधिनी: अमी विद्यमाना भूपाः यदि जानीयुस्तदा नैवं व्यवहारं कुर्युरिति। तेषां सङ्गी नास्तीति न वक्तव्यं यत एकारामाः। चकाराज्जन्मप्रभृति सर्वाः क्रियाः एकत्रेति निरूपितम्। वृष्णयश्च तथात्वेन प्रसिद्धाः। तथापि न विदन्ति। तत्र हेतुं स्मारयन्ति मायाजवनिकाच्छत्रमिति पुत्रोयं भ्राता पितेत्यादिबुद्धिहेतुभूतया मायया नाट्ये आवश्यकरूपया जवनिकया आच्छत्रम्। ननु ते हीनाः स्वभावत एव भगवन्तं न ज्ञास्यन्ति किमाच्छादनेनेति चेत् तत्राह आत्मानमिति। अनेन तेषां संसारोपि न भवेदिति लीलाबाधोपि निरूपितः। किंच। कालोयं यद्यात्मानं ज्ञापयेत्। तदा ते मारिता न भवेयुरिति। किंच। ईश्वरोऽयम्। ईश्वरास्तु गुप्ता एव तिष्ठन्तीति ॥२३॥

नन्वात्मत्वे व्यवधानाभावात् कथमेते न ज्ञातवन्तस्तत्राह यथा शयान इति।

SRI SUBODHINI: These kings are not able to realize the real glory and nature of our Lord. If they had understood the Lord, then, they would not have behaved with the Lord, in the way, they have done! Of course, this is not due to their fault or blemish, as they have no association or relationship with our Lord. but what about others, who have spent all their "time" with our Lord, by staying in the same place, where the Lord lived and enacted all His divine Leelas? They had, from their very birth, participated in our Lord's Leelas and activities

e.g. the Yadavas, who were always with our Lord! This is indeed very famous. Yet, despite living with the Lord, for all this time, they have not been able to understand the glory of our Lord. What is the reason for this? They have been all enveloped through the power of "illusion" (Māya) spread by our Lord over them, which made them say, "this is my son"; "this is my brother"; "this is my father" etc. In this way, all of them (viz. the Yadavas) have been hidden (enveloped) with the power of illusion (Māya) by our Lord. By their "nature" also, the Yadavas are of "lower" category. Due to this, they have not been able to realize the glory of our Lord. What was the necessity to put this "screen" of illusion? (Māya). This is answered by telling, that the Lord has done this, so that, these persons are not obstructed in any way at all (i.e. affected). In this way, the Lord has enacted His Leela, that they are not able to understand His glory! Our Lord is now in the form of "time" (Kaala) too! Perhaps, if they were to be told about this nature of our Lord as "time", then, it is possible that, all of them may get destroyed! Moreover, and very specially, our Lord is also "Ishwara" (the Lord of the Universe). USUALLY, THE LORD OF THE UNIVERSE ALWAYS REMAINS HIDDEN AND SECRET!

When "everything" is "Aatma" only, then there cannot be any difference or variation. Then how come others are not able to understand? This is answered through the next verse.

यथा शयानः पुरुष आत्मानं गुणतत्त्वदृक् ।

नाममात्रेन्द्रियाभातं न वेद रहितं परम् ॥२४॥

VERSE 24 Meaning: "Like a sleeping person, who is dreaming, treats names, objects and senses as real,

as he is unable to experience his "Aatma" and due to this, he treats names, objects and senses only as the "Aatma". But this "Aatma" is only a "reflection" and due to this ignorance, he is unable to realize the real "Aatma" (i.e. the Paramaatma – who is the indwelling divine principle in him)."

श्रीसुबोधिनी: यथा निद्रा आत्मज्ञाने व्यवधायिका तथा अविद्या माया वा भगवदीया तेषामात्माज्ञाने हेतुरिति वक्तुं मायाजवनिकाच्छन्नत्वेन निरूपितमपि प्रकारभेदेन निरूपयितुमिदमुच्यते। यथा शयानः पुरुष आत्मानं नाममात्रेन्द्रियेष्वेव आभातं वेद न तु ततः परम्। तत्र हेतुः गुणतत्त्वदृगिति। गुणेषु स्वप्नप्रतिभातविषयेषु तत्त्वदृक् परमार्थबुद्धिः। यदि जानीयादेते अपरमार्थाः इदानीमनुभूयमानदेहक्रियासहिताः तदा जाग्रदवस्थमात्मानं जानीयादेव। नन्वात्मानुभवस्तत्राप्यस्तीति चेत् सत्यम्। तथापि नाम तदानींतनं देवदातृदिरूपं, मात्रा विषयाः, इन्द्रियाणि च तेष्वेव आभातः। त एव अहंतया गृहीता इति आत्माभासप्रतीतिरेव न त्वात्मप्रतीतिरित्यर्थः। उभयं निषेधयन्ति न वेद रहितं परमिति। पूर्वोक्तनामादिरहितं तदवस्थातोऽपि च परं न वेद ॥२४॥

एवं दृष्टान्तमुपपाद्य दार्ष्टान्तिके योजयति एवं त्वाऽयमिति।

SRI SUBODHINI: Like "sleep" is a stumbling block in "knowing oneself", in the same way "ignorance" (Avidhya) or our Lord's power of illusion (Māya) causes the ignorance about his own divine self (Aatma). That is why, it has been already said, that the "screen of illusion" (Māya) has blocked the vision of "Aatma"!

This "truth" is being made to be understood through another example. Like a "sleeping" person realizes the "Aatma" through the names, objects and senses only, and is also not aware of anything else than these. The reason for this is, that he treats the "objects" seen in a dream as "real". If he realizes, that all that which he has been seeing up to now, (as activities of his body etc.) in the

“dream” state, are all “false and untrue”, then he should be able to understand the real “Aatma” during his waking state? Does this mean, that during the waking state, he is able to experience the divine Aatma? Thus, during the waking state, all experiences seem to be real. But, these names, forms, objects and senses of this “waking” person, are all “reflections”, only and have been taken as “real” due to the presence of “ego” (Ahamta). In this way, he is able to realize only the reflected “Aatma” and not the real “Aatma”! Rejecting all these arguments, it is said that this “sleeping” person cannot understand or realize the highest “Paramaatma”, who is beyond all names, forms etc.!

After explaining in this way, through an example, the sages speak about the cause for this “loss of memory” on the part of the “Jeeva” (soul) – as per the next verse.

एवं त्वाऽयं जनो ब्रह्मन् नाममात्रेन्द्रियेहया ।

मायया विभ्रमच्चित्तो न वेद स्मृत्युपप्लवात् ॥२५॥

VERSE 25 Meaning: “Oh Lord! Brahman! Like this “body” is the “Aatma” of the “body” during the “dream” state, in the same way, the “Aatma” of this “body” is our Lord Sri Krishna! Due to the “illusion” (Māya) created by the names, objects and senses, the inner mind gets into “delusion” through which, a “Jeeva” is unable to realize or understand your glory! The “memory” of the “Jeeva” (individual soul) gets lost, through the wheel of several births and deaths, which it takes! Through this, the “Jeeva” is not able to realize that Lord Sri Krishna is the highest truth (Bhagawān)!”

श्रीसुबोधिनी: यथा स्वप्नसंघातस्यायं संघात आत्मा तथास्य भगवान्।
अत एव भगवतः अज्ञानं न च वक्तव्यं स्वप्ने अयं देहो न स्थितः ततो

वैलक्षण्यमिति। तर्हि क्व गतः तत्रैवाधारे तस्य प्रपञ्चस्योत्पन्नत्वात् अन्यथा तच्चाक्तने तदपगमो न स्यात्। तथापि न स पृथग्भासते इति चेत्तस्य परिच्छन्नत्वात् तत्स्थानीयमन्यच्च स्वीकृतवानीति। असमर्थत्वात्तस्याभानम्। भगवतस्तु व्यापकत्वात् सर्वसमर्थत्वात् पृथगप्याभानमेतावान् विशेषः। अज्ञानं तु तुल्यमेव तदाह नाममात्रेन्द्रियेहया नाममात्रेन्द्रियेषु चलनादन्यथाबुद्धिकारिण्या आत्मबुद्धिमुत्पादयन्त्या विशेषेण भ्रमच्चित्तः त्वा परमार्थत आत्मानं न वेद। अनेनात्मपरमात्मभावभेदानङ्गीकारेपि भगवदज्ञानं समर्थितम्। नन्वनादिसिद्धत्वात्संसारस्य गुरुशास्त्रतपोभिः कदाचिद्भगवदनुभवः संभवति आत्मानुभवो वा। तत इदानीं भगवन्तं दृष्ट्वा सोयमिति कथं न प्रतीतिस्तत्राह स्मृत्युपलवादिति। जन्ममरणादिना स्मृतिनाशात् ॥२५॥

तादृशोयमद्य दृष्ट इति स्यकृतार्थतामनूद्य कृपां प्रार्थयन्ते तस्याद्येति।

SRI SUBODHINI: Like the “body” is the “Aatma” of the “dream body”, in the same way only, the “Aatma” of this “body” (in the waking state) is our Lord (Bhagawān). Due to this, we cannot say that everyone is “ignorant” about our Lord, as in the dream state, the knowledge about this “body” is absent! Then, the question will arise, as to where the idea of this “body” had gone, when a person is experiencing his “dream” state? In fact, due to the existence of his body only, the entire “dream world” is experienced by the person! Even then, the “remembrance” of one’s own body is absent? Why? i.e. He experiences everything in a “different” way? Answering this, it is said, that this “dream state” is separate, and that is why, it has accepted a different “basis”. He becomes, due to this, incapable of knowing his own body. BUT OR LORD IS ALL-PERVASIVE AND OMNIPOTENT (ALL-CAPABLE). And, due to this, anyone can realize Him separately also! As the Lord is in this way totally different from the “Jeeva” (individual soul).

Due to constant "relations" with names, objects and senses, and due to the performance of such actions, which make the Jeeva think, that these are the constituents of one's own "Aatma" (i.e. regarding them as the "Aatma"), the inner mind of the Jeeva gets into "delusion". As a result of this, the Jeeva is unable to understand the Lord, who is the "Aatma" of the Jeeva, in reality. He is unable to appreciate also, the difference between the "Aatma" and the "Paramaatma" (soul and our Lord). In this way, the "Jeeva" continues to be ignorant. It is, however possible that this "Jeeva" due to the continuous nature of this creation (i.e. without a beginning or end) get the "blessing" of the experience of our Lord, through the grace of the Guru, penance or through the scriptures, or perhaps, this Jeeva may also experience his own "Aatma" Even with all these possibilities, how is it that, these persons are unable to realize that "this is the highest truth", even after getting the "Darsan" of our Lord S Krishna? Answering this, it is said, that the MEMOR OF THE JEEVA GETS LOST DUE TO HIS ENDLES JOURNEY THROUGH THE WHEEL OF SAMBARA OF BIRTHS AND DEATHS.

"Today, we have got "Darsan" of You, Oh Lord! who is the Paramaatma (the highest truth)!" Hence, after describing their "fulfilled" gratitude, from the next verse the sages are praying for our Lord's grace and blessing

तस्याद्य ते ददृशिमाङ्घ्रिमघौघमर्ष

तीर्थास्पदं हृदि कृतं सुविपक्वयोगैः ।

उत्सिक्तभक्त्युपहृताशय जीवकोशा

आपुर्भवद्गतिमथोनुगृहाण भक्तान् ॥२६॥

VERSE 26 Meaning: "Oh Lord! even the most perfect Yogis are able to contemplate You, who is the origin-place of the holy Ganga, which destroys the entire gamut of all sins, only in their heart! We have today got the actual "Darsan" of your lotus feet (which the Yogis contemplate upon in their hearts only), due to the power of countless good deeds (Punyam)! Hence, Oh Lord! please bless us considering us as your devotees! **WITHOUT DEVOTION (BHAKTHI), NO ONE CAN ATTAIN YOUR LOTUS FEET! ONLY THOSE SOULS, WHOSE ATTACHMENTS AND DESIRES ARE COMPLETELY DESTROYED, ATTAIN YOU!"**

श्रीसुबोधिनी: यः कदाचिदपि नोपलब्धः यः फलं सर्वं च स दृष्ट एव। तत्रापि यथा सर्वदा दर्शनं भवति तेनोपायेन सहितो दृष्ट इति ज्ञापनार्थं तस्याङ्घ्रिं ददृशिमेत्युक्तम् चरणस्य सर्वदा साक्षात्कारहेतुत्वे प्रकारमाह अघौघमर्षमित्यादित्रिभिर्विशेषणैः। मलापकर्षणं पूर्वं शुद्ध्यादिगुणप्रयोजनम्। ततश्च फलरूपं च योगसाधनभावितम्। अघौघस्य पापसमूहस्य मर्षं मृषात्वं यस्मात्, मर्षणं शोधनं वा। किंच। तीर्थास्पदं गङ्गादीनामुत्पत्तिस्थानं ततो योगसिद्धैर्हृदि फलत्वेन कृतं, एतादृशं चेत् प्राप्ताः तदा क्रमेण हृदि स्थितो भविष्यतीति तेनाग्रे सर्वं सेत्स्यतीति स्वभाग्याभिनन्दनम्। ननु कथमग्रे भवन्तो मुक्ता भविष्यन्तीति चेत्तं प्रकारमाहुः उत्सिक्तेति। उत्सिक्ता या भक्तिः मर्यादामुल्लङ्घ्य अधिका जाता तया कृत्वा उपहृता भगवते समर्पिता आशयजीवकोशाः अन्तःकरणात्मसंघाताः यैः। संघातादात्मा तदुपाधिश्च पृथक्कृत्य निरूपितौ आन्तरत्वज्ञापनाय। आशय एव वा जीवकोशः एवमुपाधिसमर्पणे केवला वयं भवद्गतिमापुः। 'आशंसायां भूतवच्च' इति प्राप्स्याम इति लृटि प्रयोक्तव्ये लिट् प्रयोगः। अथ अस्मात्त्वदीया एवेति भक्तान् अस्मान् अनुगृहाण आत्मसात्कुर्विति प्रार्थना ॥२६॥

एवं प्रार्थयित्वा तूष्णीमेवाङ्गीकारे कृतार्थत्वं ज्ञात्वा गन्तुमारेभिर इत्याह इत्यनुज्ञाप्येति।

SRI SUBODHINI: "Whatever we have, never got or achieved and whatever is the "result" of all other "results" (i.e. the ultimate and the highest "result" (Phalam), we have become "blessed" with this "Darsan". Even on this, we have got your "Darsan", for all times (i.e. on a permanent basis)." The sages now say, "We have got the "Darsan" of the Lord's lotus feet". Three "qualities" are given, for these holy feet of our Lord, being the cause for getting the devotee the "Darsan" of the Lord, on a permanent basis. (1) Firstly, the entire gamut of "sins" gets destroyed (Malaapakarshanam). (2) One becomes pure etc. (Sudhyadigunayojanam) and (3) then the "result" of "Yoga Bhāvitam" takes place (i.e. one attains the result of one's "Yoga" or spiritual efforts).

As the Lord is the place of origin of Ganga river, the soul gets fully purified and then, it attains the success and the due "results" (Phalam) of its spiritual efforts. These holy feet of our Lord have come to "reside", as the "result", in the "house" of the "hearts" of these Yogis. "Oh Lord! we have been able to attain your holy feet, through your grace, and You will certainly, now onwards, reside in our hearts only, at all times! In the future, we will attain everything, through your grace. In this way, the sages thanked for their fortune.

If the Lord were to ask them, as to how they will get "liberated" in the future? Answering this, they say that, "when our devotion to our Lord, will get "increased" (i.e. when it grows, breaking all the barriers and constraints), then we will surrender all our desires and attachments (i.e. our "coverings" = Kosa) to the lotus feet of our Lord!" Here the sages have told the "separate" nature of the "Aatma", and everything else. In other

words "one's desires and expectations" only constitute the "covering as a Jeeva" (Jeevakosa). This "covering" is an "Upaadhi" – a burden – and this entire "covering" made up of desires and expectations is consecrated to the lotus feet of our Lord. Due to this, "we will attain you, as we are your devotees only. Hence, Oh Lord! please bless us, your devotees, and accept us as "your own"." This is the prayer made by them.

In this way, the prayer was done. Our Lord had remained "silent", and from this, the sages understood, that the Lord had graciously accepted their "prayer". Understanding this way, they got ready to go away from here, and this is being described by Sri Sukadeva, through the following verse.

श्रीशुक उवाच-

इत्यनुज्ञाप्य दाशार्हं धृतराष्ट्रं युधिष्ठिरम् ।

राजर्षे स्वाश्रमान् गन्तुं मुनियो दधिरे मनः ॥२७॥

VERSE 27 Meaning: "Sri Sukadeva said, "Oh Parikshit! (Sage king). After getting the permission from our Lord Sri Krishna, Dhritaraashtra, and Yudhishtira, the sages decided in their mind to return to their hermitages."

श्रीसुबोधिनी: दाशार्हं सेवकप्रियं ततो भक्तैरप्यनुज्ञाता इत्याह धृतराष्ट्रं युधिष्ठिरमिति। वृद्धभक्तौ निरूपितौ। विश्वासार्थं संबोधनम्। ततः स्वाश्रमान् गन्तुं मनो दधिरे ॥२७॥

एवं निवृत्तिपराणां फलसिद्धिमुक्त्वा प्रवृत्तिपराणामपि फलसिद्ध्यर्थं प्रक्रियान्तरमारभतेतद्वीक्ष्येति।

SRI SUBODHINI: The sages, at first took leave of their loving "servant" – our Lord Sri Krishna – then they took leave of their devotee, the king Dhirtaraashtra

and later from Yudhishtira. Both Dhritaraashtra and Yudhishtira have been referred to as old and as devotees. The addressal of king Parikshit as "Oh, sage king!" (Raajarshi) has been made by Sri Sukadeva, to instill faith and confidence in the king. Later, the sages decided to return to their hermitages.

In this way, after describing the attainment of "result" (Phalam) of our Lord's "Darsan" for these sages, who were devoted to the path of "negation of action" (Nivruthi) [i.e. "Renunciation of all actions" – as against the path of "Pravruthi" (action-oriented path).], with a view to describe and to "bless" with the appropriate "result" those, who follow the path of "action" (Pravruthi), through the next verse, the same is described in a different way.

तद्विक्ष्य तानुपव्रज्य वसुदेवो महायशाः ।

प्रणम्य चोपसंगम्य बभाषेदं सुयन्त्रितः ॥२८॥

VERSE 28 Meaning: "On seeing all this, when the sages were about to leave, the noble and great Vasudeva came near to them, prostrated to them and spoke to them, with humility."

श्रीसुबोधिनी: वसुदेवो हि तानुत्कृष्टान् जानाति अतः स्वकृतार्थत्वाय तान् प्रष्टुं यतते। अस्तानुपव्रज्य। तस्यैवं स्वनिस्तारार्थं यत्ने पूर्वसिद्धं हेतुमाह महायशा इति। महद् यशो यस्येति कथनार्थं दृष्टमप्युपायं कृतवानित्याह प्रणम्येति। चकारात्स्तोत्रमपि कृत्वा। उपसंगम्य निकटे समागत्या। सुयन्त्रितः सन् वक्ष्यमाणमिदं बभाषे। सन्धिरार्षः ॥२८॥

विज्ञापनामाह नमो वः सर्वदेवेभ्य इति।

SRI SUBODHINI: Vasudeva knew all these sages very well. Hence, with a view to make himself "fulfilled", decided to put efforts to ask these sages. He

came near and prostrated to them. He sang their "praise" (Stuti) also. In deep humility, he began to ask. The reason for Vasudeva putting efforts for his "fulfillment" was, that he was very famous and noble and with a view to get their blessings, Vasudeva did prostrations and "praise" with deep humility. These actions themselves speak of Vasudeva's fame, glory and greatness.

Vasudeva, through the next verse, does his prayer.

वसुदेव उवाच-

नमो वः सर्वदेवेभ्य ऋषयः श्रोतुमर्हथ ।

कर्मणा कर्मनिर्हारो यथा स्यान्नस्तदुच्यताम् ॥२९॥

VERSE 29 Meaning: "Vasudeva began to say, "Oh, great sages! I am prostrating to you all, in whom all the celestial deities dwell! If I am deserving, in your eyes, to make a prayer, then, may I pray, that you all graciously instruct me on the right course of "action" (Karma) and it's way, performing which, I am able to destroy the effect of all my past "actions"? (i.e. I will become free from the "bondage" of the "results" of all my past "actions")."

श्रीसुबोधिनी: यद्यप्येते ऋषयः तथापि सर्वे देवा येष्विति 'यावतीर्वै देवताः' इत्यादिश्रुतेः सर्वदेवत्वम्। अनेन देवा भवदधीना इति स्तुतिरप्युक्ता। हे ऋषयः अलौकिकद्रष्टारः अतो मत्स्वरूपं जानन्तीति विज्ञापितम् श्रोतुमर्हथ। तदेवाहुः कर्मणा कर्मनिर्हार इति। अयमाशयः। ज्ञानेन कर्मनाशः सुप्रसिद्धः 'ज्ञानाग्निः सर्व कर्माणि' इति वाक्यात्। कर्म तु सजातीयं न व्यावर्तयति। यद्यपि प्रायश्चित्ते कर्मनाशकत्वं निरूपितं तथापि न तत्कर्म। अकर्म कर्म नाशयति विपरीतं वा। निषिद्धं विधिबलाद्विहितं नाशयति यथा प्रायश्चित्तं यथा वा नखाम्बु पूर्वपुण्यं नाशयति तथापि सजातीयस्य न सजातीयनाशकत्वम्।

नखादिषु नखाम्बुप्रभृतिषु कर्मनाशः अधर्मजननद्वारा तेन स नाशः दुःखमेव संपादयति न संसारनिवृत्तिम्। अन्यथा महान्तो ज्ञानवत्तत्रापि यतेरन्। अतस्तादृशी कर्मनिवृत्तिरपेक्ष्यते यस्यां जातायां संसार एव निवर्तते। यदि संसारनिवृत्तिमेव प्रार्थयेत् तदा ज्ञानादिकमेवोपदिशेयुः। ज्ञानं तु न गृहस्थस्येति मन्यते 'कर्मण्येवाधिकारस्ते' इति वाक्यात्। अतः कर्मणैव केनचित्प्रकारेण कृतेन यथा संसारहेतुभूतकर्मनाशः तथा वक्तव्यमित्याह नस्तदुच्यतामिति। अत्र पुनः ऋषीणां पूर्ववत्संदेह उत्पन्नः। यथा भगवान् ईश्वरः सन् विपरीतवाक्यमुक्तवान्। तस्य च भावो यथाकथंचिद्वर्णितः। एवं वसुदेवोपि मुक्त एव सिद्धसमस्तपुरुषार्थ एव विपरीतवत् पूर्वं कर्मनिर्हारं पृच्छति। केनाभिप्रायेणेति किमस्मज्ज्ञानं परीक्ष्यते आहोस्विदन्यथेति ॥२९॥

एवं ऋषीणां संदेहं ज्ञात्वा नारदः स्वयमाह नापि चित्रमिदं विप्रा इति।

SRI SUBODHINI: Although these are the great sages (in the "human" form) as per the Vedas, it is said, that, all the celestial deities dwell (reside) in them, at all times. In this way, it is indicated, that all the celestial deities are under their control. Thus, their "praise" also has been sung! "Oh sages!" — by addressing like this, it is indicated that, "All of you are able to see through the "supernatural" affairs. Hence, all of you are aware of my "real" self (i.e. everything about my past and future). Hence, you are the appropriate noble ones, who would condescend to heed my prayer! Hence, graciously listen to my prayers!

Vasudeva now speaks out his "prayer". He said, "Please instruct me on that specific course of "action", through which, I am able to destroy the effects of all my previous "actions"!" By the rise of "Jñāna" (spiritual knowledge), it is well known that the destruction of the results of "actions" do take place! In the Gita, our Lord

Sri Krishna has stated that, "Oh Arjuna! The fire of spiritual wisdom destroys and turns into ashes, all the "actions"." This is the "evidence" given by the Lord Himself. "Action" by itself cannot destroy, the effects of "actions", which are of the same type and nature. Though the performance of the expiatory actions (Praayachitham) does destroy the ill-effects of actions of sins and others, usually these type of "actions" are not regarded as "Karmas" (actions per se). "Non-action" is capable of destroying the effects of "actions" or gives the "opposite" result! Through the power of "fate", the performance of allotted duties (actions), destroys the effects of "prohibited" and actions which are "expiatory" (Praayaschittam) by nature! Like the water polluted by one's "nails" destroys the effects of one's own "good deeds" (Poorva Punyam) done in the past lives! Even then, "actions" of a like nature are not capable of destroying the "effects" of "actions" of the same type.

"Sins" gets originated through "wrong" (unrighteous — Adharma) actions. This leads one to sorrow and unhappiness and, by the performance of "good" actions of the same type, one does not get "release" from the cycle of births and deaths, through the destruction of one's own "actions" (i.e. the effects of bondage of "actions", due to past deeds).

Vasudeva told the sages, "I am really praying to all to get "release" from my "actions" ("Karma Nivruithi" through which my "Samsaara" is ended! (i.e. I no longer get into the ever-moving wheel of births and deaths, conditioned by my actions)." If Vasudeva had meant "liberation", then the sages would have instructed him on "spiritual knowledge" (Jnāna). Usually, a "householder" is not given such instructions (on Jnāna). Hence,

Vasudeva had not done such a prayer for “Jñāna”, and the sages also, in turn, decided, that giving instructions on “Jñāna” to Vasudeva will not be “meaningful” (i.e. useful). In fact, our Lord Sri Krishna has clearly told in the Gita, that for a householder, it is his duty to perform all the required “actions” i.e. he has full authority only to perform all his duties (and not to follow any other path viz. the path of knowledge, for which, he has no authority). Hence Vasudeva prayed to the sages that, he be instructed on such a type of “action”, through which, the root cause of the wheel of births and deaths (Samsaara) viz. “actions and their effects” get destroyed! “Please be gracious to tell me, this course of “action” and “way”!”

On Vasudeva making this prayer, the sages got a doubt in their minds, like before. The Lord had told them “contradictory” views, despite being the Lord of the Universe. In the same way, Vasudeva is already a “liberated” (Muktha) person, and he has already attained, all the “goals” of one’s life. Even then, they thought, that Vasudeva has asked for the course of “actions”, which would destroy all his “previous actions” — in the same “contradictory” way, the Lord had spoken! They now thought in their mind, these questions: (1) What is the main “motive” (objective — purpose) for which Vasudeva has asked this question? (Although, he is already free of the bondage of all his “actions”). (2) Is Vasudeva really testing us? Or (3) Is there any “other” reason for this?

In this way, the sages got “doubt” in their minds. This was perceived by sage Narada and he, on his own, removes their “doubts”, through the next verse.

नापि चित्रमिदं विप्रा वसुदेवो बुभुत्सया ।

कृष्णं मत्वार्भकं यन्नः पृच्छति श्रेय आत्मनः ॥३०॥

VERSE 30 Meaning: “Narada said, “Oh! great and noble Brahmins! Sri Vasudeva, having known our Lord Sri Krishna, as his own son only, with a view to understand the ways and means for his welfare, has now asked this question to you all! There is nothing to be wondered on this account!”

श्रीसुबोधिनी: इदं वसुदेववाक्यं, नापि चित्रम्। अपिशब्दादगम्भीरार्थमपि न। विप्राः इति भवन्तः पूरका इति स्वपूर्त्यर्थमेव तदाह बुभुत्सयेति। ननु बुभुत्सामात्रं चेत्प्रयोजनं तदा कृष्णः किं न पृष्ठ इति चेत् तत्राह कृष्णं मत्वार्भकं यन्न इति। स्वोत्पन्नः स्वाज्ञातं कथं ज्ञास्यतीति। किंच। ये यथा मां प्रपद्यन्ते’ इति न्यायेन वसुदेवदृष्टौ बालक एव प्रतिभाति। अत एव नोऽस्मान् स्थूलान् पण्डितानिति ज्ञात्वा पृच्छति ॥३०॥

ननु जानाति भगवान् सर्वेश्वर इति तत्राह सन्निकर्षोत्र मर्त्यानामिति।

SRI SUBODHINI: The words of Vasudeva cannot evoke wonder! The word “Api” (and) has been used to indicate that, neither these words would convey any “serious” meaning! He has asked this question, with a view to understand the “ways and means” for his welfare! He has asked you, the sages, as you are all noble and virtuous Brahmins, and you are capable of fulfilling his desire. If it is told, that Vasudeva was interested to know about this only and , if so, why did he not ask his own son, our Lord Sri Krishna? The answer for this is given by Narada by telling, that Vasudeva regards Sri Krishna as his “son” only, and “how can a son born to me know that, which even I do not know?” Even now, for Vasudeva, our Lord Sri Krishna was “shown” (is seen also) by our Lord, only as “His son” (as per our Lord’s

holder” is not given such instructions (on Jñāna). Hence,

saying in the Gita, "I respond to my devotee in the same way, as the devotee aspires to come to Me".) Narada said further, "Vasudeva thinks of us as very wise persons full of "Jnāna", and that is why, he has asked this question to us!

Does Vasudeva know, that our Lord Sri Krishna is the "Lord of the Universe" (Bhagawān) Himself? This is being answered by Narada through the following verse.

संनिकर्षोत्र मर्त्यानामनादरणकारणम् ।

गाङ्गं हित्वा यथान्याम्भस्तत्रत्यो याति शुद्ध्य ॥३१॥

VERSE 31 Meaning: "Living together is the cause for contempt and disrespect in this world (i.e. lack of honour). The persons living on the banks of the holy Ganga river, do not understand or realize the glory and greatness of the waters of the Ganga. They go away to take bath in other rivers, for their purification!"

श्रीसुबोधिनी: अनादरे संनिकर्ष एव कारणम्। मर्त्यानामिति। मरणधर्माणः ते जानन्ति सर्व एव मर्त्याः को विशेष इति। आत्मवत्सर्वदर्शनादनादरः। असंभावितं मत्वा दृष्टान्तमाह गाङ्गं हित्वेति। तत्रत्यो जनः गङ्गातीरस्थः। शुद्ध्य इति गङ्गातीरे संमर्दे स्नातः अशुद्धोऽहं जातः गृहे स्नास्यामीति मत्वा यथा पुनः गृहे स्नाति तदुक्तं शुद्ध्य इति, स हि गङ्गाजलमपि जसत्वेनैव मन्यते नु तन्माहात्म्यं वेद ॥३१॥

स्वयं भगवन्माहात्म्यमाह यस्यानुभूतिरिति।

SRI SUBODHINI: Lack of respect is caused by living together. The human beings understand, that all those who have human bodies will have to die one day. This way, they ask the question, "Is there anyone special anymore"? They consider everyone as "same", and due to this, there is lack of respect for anyone. This lack of respect is accentuated by the absence of anything

“special” in anyone. An example is given here to explain this. Those, who live near the banks of the holy Ganga river, think themselves to be “impure”, even after taking a bath in the holy Ganga river. They come back to their homes and wash themselves again, through some other “water”. Then only, they think that they have become “pure”! This is due to the fact, that they regard the holy Ganga water as “ordinary” only, and they do not understand all the glory of the waters of the Ganga river!

Due to this, Narada, now, sings the glory and greatness (Mahatmyam) of our Lord, by Himself — as per the following verse.

यस्यानुभूतिः कालेन लयोत्पत्त्यादिनाऽस्य वै ।

स्वतोऽन्यस्माच्चः गुणतो न कुतश्चन रिष्यति ॥३२॥

VERSE 32 Meaning: “Our Lord’s “Jnāna” (wisdom) is not destroyed at any time (Kaala) i.e. even during and after the dissolution (Pralaya) of this Universe! Or due to the Lord creating, protecting and destroying this Universe! Or through Himself only, or through someone else! Or through His “taking on” other virtues and qualities. There is no way our Lord’s “Jnana” can get destroyed at any time!”

श्रीसुबोधिनीः ऋषयस्तु शास्त्रादिना संजातज्ञानाः तथापि छिन्नयोजितपटवत् न तज्ज्ञानमुत्कृष्टं भगवतस्तु ज्ञानस्य न कदाचिदपि विच्छेदः। तमेवाह कालेन प्रलयेन। यस्मानुभूतिरनुभवः। न रिष्यति न नश्यति। प्रलयमध्येऽपि नाशसंभवात् तानपि हेतून् निषेधति लयोत्पत्त्यादिनेति। यदा प्राणी म्रियते तदा पूर्वानुभवो नश्यति, यदापि उत्पद्यते तदापि लोकान्तरानुभवो नश्यति। एवं महाव्याध्यपस्मारादिनापि पूर्वानुभवनाशः तदेकमपि भगवति न संभवति। कदाचित्स्वतोऽप्यनुभवो नश्यति। यदा संस्कारं नोत्पादयति। कार्यकारणयोरभेदात्

एवं वचनम्। अन्यस्मात् द्रव्यान्तरशापादिना। चकारात्कालविलम्बेन विरोधज्ञानाविर्भावेन च। गुणतो रजस्तमः प्रादुर्भावात्। अनुक्तपरिग्रहार्थं न कुतश्चेति ॥३२॥

एवं भगवन्माहात्म्यमुक्त्वा तत्र जानातीति वसुदेवदोषमाह तं क्लेशेति।

SRI SUBODHINI: The sages have attained “Jnāna” (knowledge) etc. from the scriptures. But this “Jnāna” is like a piece of cloth, which has been made up by joining torn pieces of cloths (or repaired one) and in this way, this “knowledge” is not the “best” one! On the contrary, our Lord’s “Jnāna” never gets broken or affected. This is being described in this verse. Our Lord’s “knowledge and experience” never gets affected even from the days of “dissolution” (Pralaya). Usually, through the “dissolution” of this Universe, everyone’s knowledge and experience get destroyed. But in the case of our Lord, this “Jnāna” always remains in Him, in the same pristine pure way and continuously.

When a person dies, the “experience” of the earlier “birth” gets destroyed. When he takes birth again, he has no knowledge of the events, which have occurred in his previous lives and sojourn in various worlds! In the same way, gruesome diseases such as loss of memory etc. also lead one to lose one’s earlier experiences. **THIS LOSS OF MEMORY OR KNOWLEDGE DOES NOT TAKE PLACE IN OUR LORD!** Loss of experience takes place, due to curses also, as also due to change in circumstances (bad health, accident etc.). The word “Cha” (and) has been used to indicate, that due to the lapse of a long time or through the rise of the opposite knowledge, one’s experience and knowledge may get affected (i.e. destroyed). Through the rise of the qualities of “Rajas” and

“Tamas” also, a person may lose his knowledge and experience!

In the end, it is said (that the loss of knowledge) “never does it happen” to our Lord! (NA KUTASCHANA). In other words, none of the reasons cited above, nor through any other reason not mentioned, can affect or destroy our Lord’s “knowledge” (Jñāna) at any time! The knowledge of the sages are susceptible to get “destroyed”, due to their “status” of being the “Jeevas” only.

After describing our Lord’s glory, in this way, Narada says that Vasudeva is fully aware of our Lord’s glory. However the “blemish” of Vasudeva is being explained through the next verse.

तं क्लेशकर्मपरिपाकगुणप्रवाहै-

रव्याकृतानुभवमीश्वरमद्वितीयम् ।

प्राणादिभिः स्वविभवैरुपगूढमन्यो

मन्येत सूर्यमिव मेघहिमोपरागैः ॥३३॥

VERSE 33 Meaning: “Like a person regards the “sun”, covered up by clouds as without “brilliance”, or during the eclipse, thinks that the “sun” has been swallowed by the planet Rāhu, in the same way, our Lord, who is the Lord of the Universe, one without a second, blemish-free, changeless and of the form of “pure knowledge”, is regarded by the “ignorant” persons, as a “Jeeva” only, due to the “covering” made up of one’s own suffering, actions, happiness, sorrow, the flow of qualities and due to one’s own “vital air” (Prāna) (i.e. as though, the Lord is also “affected or covered” as they are).”

श्रीसुबोधिनी: तं प्राणादिभिः स्वविभवैरुपगूढं प्राणादिभिर्वशीकृतं जीवं मन्येत। स हि अध्यासं कारणत्वेन न जानाति किंतु पदार्थसंबन्धमात्रम्।

यथा कारागारे बद्धोपि बन्धोपि ईश्वरोऽपि तिष्ठति, भ्रान्तः सर्वास्तुल्यानेव मन्यते। भगवतः देहाद्यध्यासहेतुर्नास्तीति वक्तुं दोषाभावगुणानाह क्लेशेति। शास्त्रान्तरसिद्धाः 'अविद्यास्मितारागद्वेषामिनिवेशाः पञ्च क्लेशाः' इति अत्र संसारदुःखानुभव एव क्लेशः तत्साधकं कर्म, मतान्तरे तु तत्साध्यं, तस्य 'परिपाकः जात्यायुर्भोगाः' देहसंबन्धो वा। तत्र यो गुणप्रवाहः उत्पत्तिस्थितिप्रलयपरंपरा। अज्ञानमारभ्य संसारप्रवाहपर्यन्तं निरूपितम्। एतैः सर्वैरपि अव्याकृतः अनुभवो यस्य विशेषेण आ सर्वतः करणं व्याकरणं स्वाधीनकरणं स्वरूपनाशनमिति यावत्। अनुभवोऽत्र स्वरूपं ज्ञाननाशाभावः पूर्वमेव निरूपित इति तस्यैव वा अनुवादः। अनाशो हेतुः ईश्वरमिति। नहीश्वरानुभवं कश्चिन्नाशयितुं शक्नोति। तादृशोन्यस्ततोऽप्यधिकः नाशयेदिति चेत् तत्राह अद्वितीयमिति। असमोर्ध्वमित्यर्थः। एतादृशमपि प्राणेन्द्रियान्तःकरणदेहैः स्वविभूतिभिः आधिदैविकैः आनन्दमयैः स्वयमेव वा तथाभूत इत स्वरूपभूतैर्वा तैरुपगूढं लीलार्थमावेष्टितमन्यो भ्रान्तोऽस्मदादिजीवः स्वतुल्यं मन्येत। कीदृशं मन्यत इति शङ्कायामाह सूर्यमिवेति। यथा सूर्यं मन्यन्ते मेघैराच्छन्नं हिमेन निष्प्रभं उपरागेण ग्रस्तमिति तथा अविद्यया ग्रस्तं तृष्णादिना निष्प्रभं शरीरेण छत्रमिति। वस्तुतस्तु मेघादिभिः संबन्ध एव सूर्यस्य नास्ति बहुव्यवधानात्। तथाप्यन्यो वस्तुतो नाविद्याभिः ग्रस्तादिः कुतो वा भगवान् भविष्यति भगवतस्तु प्रकार उक्त एव ॥३३॥

एवं तस्य भ्रान्तत्वमुक्त्वा तादृशं स्वनिस्तारार्थं सत्यमेव प्रार्थयत इति समर्थिते निःशङ्काः सन्तः उत्तरं दातुं प्रवृत्ता इत्याह अथोचुरिति।

SRI SUBODHINI: The ignorant persons regard our Lord, as an "ordinary" "Jeeva", although it is the Lord only, who has created the entire gamut of vital air etc. (Prāna), and also has taken it upon Himself, for the sake of taking this incarnation. These persons are unable to appreciate or understand the cause for the "ignorance". They are only aware, that there is this relationship of vital air etc. in this body! In other words, the "Jeeva" is snared and controlled by the vital air (Prāna) and

others, due to "ignorance" (about it's real divine nature). But to think, that our Lord has no "ignorance", and hence He is not under the control of "ignorance", is not the right way of thinking at all. Why? Because there is only a "relationship" with the "vital air" etc. for our Lord. An example is given here, by our Shri Mahaprabhuji to explain this clearly. Like in a jail, there are robbers and the jail wardens also. Only an ignorant person will regard both of these as "equal and same". In reality both of them are completely different. The "robber" is a felon and a culprit (convicted). The jail wardens are "blemish free". With a view to make this understood, they say that our Lord deos not have the "ignorance" caused by the body, objects etc. Neither, there is any "blemish" in Him. His great and noble qualities are also referred to, in this verse.

In the holy scriptures, it has been said, that there are 5 types of "difficulties" which cause the "sorrow" to the Jeeva viz. (1) Ignorance, (2) infatuation, (3) desires, (4) dislikes and (5) attachment. Here, the experience of the sorrow of this world (Samsara) itself is the "difficulty or sorrow". This is caused by one's own "actions" (Karma).

In other faiths, the sorrow is caused by these 5 types of "ignorance" (Avidhya) etc. It transmutes itself into types of birth (kind = "Jaati"), the life-span (Aayoo) and "enjoyment" (Bhoga). Or the relationship with the body and the flow of qualities in the body viz. the cycle of continuous taking of births, living and deaths etc. In this way, a description of "ignorance" and the resultant cycle of births and deaths has been given.

Our Lord is the only one, who has the divine quality

of experiencing all these, without any attachment. We have already seen earlier, that, at no time, our Lord experiences the loss of "knowledge" (Jnāna). Why does this not happen? THE REASON FOR THIS IS THAT OUR LORD IS ISHWARA – LORD OF THE UNIVERSE. THERE IS NO ONE CAPABLE OF DESTROYING THE "JNĀNA" OF THE LORD OF THE UNIVERSE. In fact, if there is a greater "Lord" than our Lord of the Universe, then only, there is the possibility of our Lord's experience and knowledge getting destroyed by the other "more powerful" Lord! Why? OUR LORD IS ONE WITHOUT A SECOND. IN OTHER WORDS, THERE IS NO ONE ELSE, WHO IS EQUAL TO OUR LORD OR HIGHER THAN HIM! THE LORD HAS TAKEN THIS INCARNATION WITH HIS DIVINE INSTRUMENTS OF VITAL AIR, SENSES, INNER MIND AND BODY, WHICH ARE ALL SPECIALLY BELONGING TO HIS OWN UNIQUE "SUPERNATURAL" STATUS ONLY! HIS OWN ENORMOUS DIVINE POWERS ARE THE CAUSE FOR HIS "BODY". IT IS "HE" WHO HAS HIMSELF MADE THIS "BODY" AS PER HIS OWN WILL AND AIMS. HE HAS MANIFESTED HIMSELF, WITH A VIEW TO ENACT HIS "LEELAS", AND IN THIS PROCESS, HE HAS HIDDEN HIS "REAL SELF". DUE TO THIS HIDDEN NATURE, WE, IGNORANT PERSONS, GET INTO "DELUSION" (BHRAMA), REGARD OUR LORD AS "EQUAL AND SAME" AS OURSELVES! An example is given here to make us understand as to how do we regard our Lord due to our "delusion"? Like the sun is regarded as without any "brilliance", due to the covering of the clouds or as having been "caught" by the planet Rāhu! In the same way, we regard our Lord

as having been “caught by ignorance”, desire etc, and having lost His “brilliance”, and also having become “covered” by a body! In reality however, the “sun” has no relationship with the clouds etc., as the “sun” and the “clouds” are completely different in their nature, from each other! i.e. there is a vast difference between the two! In the same way, it is untrue to say, that the Lord also has been caught by this “ignorance” (the ignorance of treating the body as the Aatma). Our Lord cannot be like the human beings. We have already determined the true nature of our Lord earlier.

In this way, after explaining the “deluded” nature of these persons, Narada now prays to our Lord for his “enlightenment” (to attain the “truth”). On getting this “knowledge and acceptance”, the sages, without any doubt in their minds, now got ready to give reply to Vasudeva’

अथोचुर्मुनयो राजन्नाभाष्यानकदुन्दुभिम् ।

सर्वेषां शृण्वतां राज्ञां तथैवाच्युतरामयोः ॥३४॥

VERSE 34 Meaning: “Oh king! Later, all the sages alerted Vasudeva, and began to speak to him, in the presence of all the kings assembled there along with our Lord Sri Krishna and Balarama (i.e. they were also listening to this).”

श्रीसुबोधिनी: मुनित्वात् ज्ञानम्। राजन्निति सावधानार्थं संबोधनम्। आभाष्येति हे वसुदेव सावधानं शृण्वत्युक्त्वा। यतोऽयमानकदुन्दुभिर्महान्। सर्वेषां शृण्वतामिति। अनेन तेषां कथने उत्साहः सूचितः। तथैवाच्युतरामयोरिति। युक्तिपूर्वकं सर्वसिद्धान्ताविरुद्धं भगवान् शृणोतीति निरूपयिष्यन्तीति ज्ञापितम् ॥३४॥

कर्मनिर्हारप्रकारमाहुः कर्मणेति सप्तभिः।

SRI SUBODHINI: Being sages, they are “Jñānis” (sages of knowledge and wisdom) i.e. they were in the know of “everything”! They “alerted” Vasudeva, so that, he can hear them with full attention. Moreover Vasudeva was considered as a great person (our Shri Mahaprabhuji refers here, to the fact of the divine instruments of “Aanaka” and “Dundhubhi” being played, when Vasudeva was born). As “everyone” was listening to them, the sages got enthusiastic. Even our Lord Sri Krishna and Sri Balarama were listening to them. This also indicates that, whatever they are going to speak will be “proper”, and in accordance with the “scriptural” tenets. In fact, this aspect is specifically told to emphasize, that our Lord will listen to only those “utterings or sayings” which are truthful, holy and based on the scriptures. The sages say, that they will “utter their words” only because of this.

The concept of “action” is explained in the next 7 verses.

कर्मणा कर्मनिर्हार एष साधुनिरूपितः ।

यच्छ्रद्धया यजेद्विष्णुं सर्वयज्ञेश्वरं मखैः ॥३५॥

VERSE 35 Meaning: “You have asked us, as to how “action” can be ended through the performance of another “action”. The nature and way of “actions” has been explained very well by it’s votaries (i.e. its concept). It has been conclusively said, that one should perform all “actions” as a “sacrifice”, (yagna), and as an act of worship to Lord Vishnu. In other words, by performing all “actions” as a “sacrifice” to please Lord Vishnu, who is the Lord of all “Yagnas” (sacrifices), “actions” get destroyed.” (Note: Vasudeva had asked, as to how all the past “actions” and it’s effects, done in many

previous births will get destroyed i.e. what "action" should one do to destroy the previous "actions" ("Karmas" and it's effects).

श्रीसुबोधिनीः आदौ प्रकारमाहुः। कर्मणां कर्मनिर्हारः। एष अप्रे वक्ष्यमाणः सर्वैरेव सिद्धान्तिभिः साधु निरूपित इति प्रमाणम्। स कः प्रकार इत्याकांक्षायामाह यच्छ्रद्धयेति। श्रद्धा सर्वाङ्गं विष्णुं यजेदिति कर्मनिर्हारकं कर्म तत्र विष्णुशब्दः इन्द्रियाधिष्ठितपरोपीति गुरुब्राह्मणादिचरणपूजयापि परंपरया विष्णुयागो भवतीति तत्रिवृत्त्यर्थमाह-सर्वयज्ञेश्वरमिति। सर्वयज्ञानामीश्वरो विष्णुरत्राभिप्रेतः यो यज्ञवराहरूपेणाविर्भूतः 'यज्ञो वै विष्णुः' इति श्रुतेः। 'यज्ञेन यज्ञमयजन्त' इति द्वितीयान्तवाच्यो यज्ञोऽत्राभिप्रेतः। स तु यज्ञैरेवेष्टो भवतीत्याह मखैरिति। ईश्वरपदेन यज्ञेष्वेव भगवतो नियोग इति भगवदाज्ञापरिपालनमिति प्रमाणमपि सूचितम् ॥३५॥

ननु परिचर्यादिरपि पञ्चारात्राद्यगमे निरूपितः उत्सवाश्च। ततो वैष्णवमार्गं परित्यज्य कथं श्रौत एव मार्गो निरूपित इति चेत् तत्राह वित्तस्येति।

SRI SUBODHINI: All the proponents of "action" and it's philosophy (i.e. principles) have very clearly explained this i.e. as to how the performance of "actions" can destroy the effect of all "past actions". In other words, there is enough and proper evidence for this. What is then the way or means to destroy the effect of all previous actions? **THE ONLY WAY IS TO WORSHIP LORD VISHNU WITH SINCERE DEVOTION. THIS "ACTION" WILL DESTROY ALL OTHER "ACTIONS" (KARMA).** [Note: The purport of this is, that a Jeeva, due to it's sincere devotion to Lord Vishnu will attain true devotion to our Lord, and attain the "liberation" like union with our Lord etc.] Here the name of "Lord Vishnu" is also used to indicate the presiding deities of all the senses. Hence, some may say, that

through worship of the feet of devoted Brahmins and one's own Guru also, in the traditional way, the worship of Lord Vishnu can be done. But this is not right, and to emphasize this point only the word "Lord of all sacrifices" (SARVA YAGNESHVAR) has been used to indicate our Lord Vishnu. The purport of this is, that Vasudeva should realize that the traditional way of performing the sacrifice of Lord Vishnu, with the Brahmins and with the blessings of one's "Guru" will not be able to "ward off" the effects of one's past "actions". ONLY SINCERE DEVOTION TO LORD VISHNU, WHO IS THE LORD OF ALL SACRIFICES CAN "WARD OFF" THE ENTIRE GAMUT OF PAST ACTIONS. IN FACT OUR LORD HAD MANIFESTED AS THE "YAGNA VARAAHA MOORTHY" (INCARNATION OF THE GREAT "BOAR") IN THE FORM OF "YAGNA" (SACRIFICE). This is what is indicated here. BY WORSHIPPING HIS LOTUS FEET ONLY, ONE CAN HOPE TO CROSS OVER ONE'S "ACCUMULATED" ACTIONS OF THE PAST LIVES!

It has been said, that "Lord Vishnu is the sacrifice" (in the Vedas) and also in the Vedic saying. "The celestial gods worshipped Lord Vishnu through the performance of the sacrifice". (YAGNE NA YAGNAMAYAJANTHA DEVAAHA). The middle "YAGNAM" denotes our Lord Vishnu. In other words, Lord Vishnu is propitiated and worshipped through the "Yagna" (sacrifice). That is why, it is said, that our Lord is satisfied through the performance of "sacrifice" only and hence, it is necessary to observe and obey fully the "orders" of our Lord. In this way, "the evidence and proofs" are also indicated.

The methods of doing worship (Seva) of our Lord have been explained in the treatise of "Paancharaatra" and the other "Aagamaas" (rules) and a description of the "festivals" to be celebrated are also given. Yet, why did these sages give up this traditional "Vaishnavite" path and have now described the "Vedic" path? If it is asked, like this, the answer is given, through the next verse.

वित्तस्योपशमोऽयं वै कविभिः शास्त्रचक्षुषा ।

दर्शितः सुगमो योगो धर्मश्चात्मसुखावहः ॥३६॥

VERSE 36 Meaning: "The wise seers, from the point of the scriptures, have prescribed this easy "Dharma" (way or path) only for the purpose of proper utilization of one's wealth, for attaining "liberation" (Moksha) and for the purification of the inner mind."

श्रीसुबोधिनीः अयं प्रकारो विद्यमाने वित्ते कविभिर्निरूपितः। वैष्णवमार्गस्तु प्रायेणाकिंचनाधिकृत एव योस्माभिर्निरूपितो यागादिरूपः स तु वित्तस्यैवोपशमजनकः। शरीरं तु तद्द्वारा उपयुज्यते। एषा युक्तिरप्रमाणमिति चेत् तत्राह कविभिः शास्त्रचक्षुषेति। कर्तुः साधनस्य चोत्कर्षो निरूपितः। किंच। अयं सुगमो योगः। शरीरक्लेशापेक्षया बहिरङ्गत्वात्। किंच। अयमस्माभिर्धर्मो निरूपितः। न तु भक्तिः। तानि धर्माणि प्रथमान्यासन्' इति श्रुतेः। एतस्य कर्मनाशकत्वमग्रे वक्तव्यम्। धर्मत्वे किं स्यादित्याशङ्कयामाह आत्मसुखावह इति। आत्मसुखमावहतीति, एतस्य कर्मनिर्हारकत्वं प्रतिज्ञातमिति आत्मसुखजनकत्वमधिमित्यधिकं ज्ञातव्यम् ॥३६॥

नन्वन्येष्वपि मार्गेषु विद्यमानेषु कथमयं निरुक्त इति चेत् तत्राह अयंस्वस्त्ययनः पन्था इति।

SRI SUBODHINI: The wise sages have said this way, that, those who have "wealth", should worship Lord Vishnu, through these "sacrifices", though the path of the "Vaishnavaas" is usually prescribed for those, who have

“nothing to call as their own” with them! These sacrifices etc., which have been prescribed are for the persons, having wealth. Due to spending wealth in these sacrifices, the “ill effects” of wealth are removed and mitigated. If it is told, that the body also, through the performance of these sacrifices, gets engaged in the worship of our Lord or for His sake, the answer is given that this “way” is “worldly” (Loukik), and has no basis in the sacrifices. Hence, the wise sages have not told about this way of “sacrifice” to please Lord Vishnu, from the “worldly” point of view, and they have substantiated this “way” after examining the holy scriptures. That is why, these prescriptions are based on hard evidence of the holy scriptures, and hence are wholesome and irrefutable! Due to this, both the “doer” and the “deed” are praised. Moreover, this “Vedic” path is also easy and comfortable. Here, the body gets engaged in “external actions” and especially, as per the Vedic saying, this “action” (of sacrifice) is called as “Dharma” (righteous action) – TAANI DHARMANI PRATHAMAANYAASAN – and not “devotion” (Bhakthi). Hence, through the performance of these “sacrifices”, one’s past deeds and actions and the “results” thereof get destroyed. This will be repeated later also. What will happen through the attainment of “Dharma”? This is answered by saying that “Dharma” bestows the “bliss” of “Aatma”, and hence, has been regarded as the “destroyer” of one’s past actions and its effects! We should understand, thus, that “Dharma” is the originator and cause for the “bliss of the Aatma”!

“When very many other “ways and paths” are available, why do you say this as based on the “evidence” (scriptures)”. This is answered, through the next verse.

अयं स्वस्त्ययनः पन्था द्विजातेर्गृहमेधिनः ।

यच्छ्रद्धयाप्तवित्तेन शुक्लेनेज्येत पूरुषम् ॥३७॥

VERSE 37 Meaning: "The path for an ideal twice-born householder, for his auspicious welfare, is to worship our Lord Sri Vishnu, through sacrifices and others, with sincerity and devotion, by using wealth, earned and gathered through righteous means."

श्रीसुबोधिनी: गृहस्थस्यायमेव मार्गः स्वस्त्ययनः अन्ये तु सर्व एव मार्गा गार्हस्थ्यभङ्गकाः। 'यदनुचरितलीला' इत्यादिषु निरूपिताः। अतोयमेव मार्गो गृहस्थं गृहे स्थापयति। किंच। द्विजातिमात्रस्यात्राधिकारः अन्यत्र त्वन्यदपि बीजसंस्कारादिकमधिकारिविशेषणं मृग्यते। एवं साधयित्वा निश्चितं विशिष्टमनुवदति यच्छ्रद्धयेति। आप्तेन स्वयं प्राप्तेन, वित्तेन अनाशकेन हितकर्त्रा, शुक्लेन सन्मार्गप्राप्तेन, पूरुषं यज्ञपूरुषं शुद्धया यजेत इति यत् अयमेव पन्था इति संबन्धः ॥३७॥

नन्वेतस्य कर्म निर्हारकत्वं तत्राह वित्तेषणामिति।

SRI SUBODHINI: For an "householder", this is the correct "way" to attain welfare and happiness. All other "paths" break the righteous way of life of an ideal householder. Moreover this "path" can be followed only by the "twice-born" (the first 3 castes). As regards the other "paths", "authority" to follow the same, is accorded only after much efforts. (Note: In the path of "Jnāna" (knowledge) one needs a "purified body" — purified through the 5 fires — and in the path of "Bhakthi" (devotion), one needs a "supernatural" (Aloukik) body — only those, who have these types of "bodies" get "authority" to follow these two paths of "Jnāna" and "Bhakthi").

After describing like this, the sages now speak about the most "certain" and the "best" way for the ideal

householder. The pure and sacred wealth, which has been gathered by oneself, earned through truthful and honest means, should be used by this householder with devotion and sincerity, in the worship of Lord Vishnu. This is the correct and appropriate path for the destruction of one's "past actions and it's effects"!

How does this worship of our Lord end all "actions"? What is the correct way? This is answered through the next verse.

वित्तेषणां यज्ञदानैर्गृहैर्दारसुतेषणाम् ।

आत्मलोकेषणां देव कालेन विसृजेदबुधः ॥

ग्रामे त्यक्तेषणाः सर्वे ययुर्धीरास्तपोवनम् ॥३८॥

VERSE 38 Meaning: "He, who has a desire to become "wealthy", should, with a view to conquer this desire for wealth, in the first instance, earn wealth, in a pure and sacred manner. After gathering wealth, in this pure way, with a view to remove the attachment to wealth, from one's mind, he should spend this wealth in the performance of "sacrifices" and acts of "charity" (Yagna and Daana), through which, the destruction of his "desire" and "attachment" to wealth will take place!"

"He, who has desire for a wife and son, he should become a householder and should go through the "worldly" happiness, and attain sons etc. and through this path, should renounce his web of lust and other desires."

"Oh Vasudeva! He, who has desire for the enjoyments of "heaven" and others, should put efforts to attain "heaven", and should return to this earth, and renounce this desire and attachment to "heaven", in a wise manner."

"In this way, many courageous persons, have lived in their houses, in villages and having renounced and conquered all their "desires", have entered into the forests for doing penance."

श्रीसुबोधिनी: ईषणात्रयपरित्यागः कर्मबन्धाभावज्ञापकः। कर्माणि हि ईषणाद्वारैव बध्नन्ति। ईषणाभावे तु कर्माभावः सिद्ध एव। लोके ईषणात्रयं वित्तेषणा दारेषणा लोकेषणेति। त्रयाणां परित्यागप्रकार उच्यते वित्तेषणां यज्ञदानैरिति। यस्य वित्ते महतीच्छा भवति तेन वित्तोपार्जनं कृत्वा यज्ञदानानि कर्तव्यानि ततो वित्तस्य बहुधा व्यवहृतत्वात् तदिच्छा निवर्तते। अदृष्टद्वारापि तद्यज्ञदानादिकमन्तःकरणशुद्धिमुत्पाद्य निवर्तयतीत्यवगन्तव्यम्। ततो दारसुतेषणा गृहस्थाश्रमैर्दूरीकर्तव्या। गार्हस्थ्ये तासां संव्यवहारो बहुधा भवतीति दारसुतानां व्यवहृतत्वात् तदिच्छापि निवर्तते। आत्मनां लोकानां स्वर्गादिलोकानामीषणा देव कालेन देवैः सहः क्रीडया बुधः पण्डित एव विसृजेत्। तत्र वैराग्यस्य ज्ञानैकसाध्यत्वात्, अत एव वेदे स्वर्गार्थमेव यज्ञा निरुक्ताः। अन्यत्तु द्वयं प्रसङ्गादेव सेत्स्यति। स्त्रीवित्तव्यतिरेकेण यज्ञाभावात्, अत एव स्त्रीणामधिकारशरीरे प्रवेश उक्तः। धनस्य च क्रियायाम्। अन्यथा मानसा एव यज्ञा वेदे उक्ताः स्युः। अन्यथा 'श्रेयान् द्रव्यमयाद्यज्ञाद्' इति वाक्याद् द्रव्ययज्ञानामधमत्वे तत्प्रतिपाद्यो वेदो विरुद्ध्येत। इदमेव वेदस्य तात्पर्यं मन्यन्ते मुनयः अत एवात्मसुखावहो धर्म इति स्वर्गात्मकयज्ञार्थमेव यागाः कर्तव्या इति यथा श्रुतैव श्रुतिः समर्थिता। अत एवाश्रमधर्माणामपि विधिरिति वक्तुं गार्हस्थ्यविधेरेतदेव प्रयोजनमित्याह ग्रामे त्यक्तेषणाः सर्वे इति। ग्राम एव स्थित्वा ईषणाविनिर्माकः कर्तव्यः अनेनैतज्ज्ञापितं पूर्वं यागे कृते स्वर्गे च जाते ततो लोकविरागं प्राप्य पुनरागत्य गार्हस्थ्य एवाङ्गत्वेन पूर्वं व्यवहृतसुवर्णस्त्रीणां लोकाकांक्षाभावात् प्राधान्येन व्यवहार कृत्वा तत् ईषणात्रयं परित्यज्य तथा चित्तशुद्ध्यभावे विक्षिप्तमपि मनः धैर्यं प्रापयित्वा सम्यक् चित्तशुद्ध्यर्थं पुनर्गमनक्लेशं परित्यज्य तपोवनमेव विविशुः। तपसा सम्यक् चित्तशुद्धिर्भविष्यतीति ये त्वेकजन्मपरतयैव सर्वं व्याचक्षते ते चिन्त्याः। देवेति वसुदेवसंबोधनम्। कालेनेत्यनुपायं चाहुः तेषां लोकेषणाया अनिवृत्तत्वात्कथं सर्वेषणापरित्याग इति। बुध इत्यनेन ज्ञानेनैव तन्निवृत्तिः

अन्यत्रापि तुल्या। किंच पूर्वं यागानां कर्तव्यता ईषणापरित्यागार्थमुक्ता तद्द्वारा कर्मनिर्हरणार्था भवति ॥३८॥

इदानीं तु ऋणापाकरणार्थमेव यज्ञाः कर्तव्या इत्याह ऋणैस्त्रिभिर्द्विजो जात इति।

SRI SUBODHINI: He, who desires to get freed from the "bondage" of one's "action" (Karma Bandhan), has to conquer and renounce three types of "desires and attachments". It is these desires, which puts a person in the bondage of action (Karma). When there is no desire, then by itself "actions" do not take place or get performed. Of course, there is no question of "bondage" either!

In this world, desire and attachment arise for wealth, women and worldly benefits (property, comforts etc.). How can anyone give up these three "attachments and desires"? The "way" to achieve this, is described.

(1) The desire for "wealth" should be conquered and renounced through spending wealth in the acts of charity (Daana) and the performance of "Yagna" (sacrifice). In this way, wealth would get distributed to the "many", and the desire and attachment will get mitigated. Hence, it is said that, he, who desires very much to have wealth, should earn, through righteous ways, wealth and gather the same. He, should then spend and give away this wealth to charitable causes, and in the performance of sacrifices. This "sacrifice and charity" also leads to an automatic purification (unseen) of one's inner mind and thought-process, and removes the desire and attachment to wealth.

(2) If a person has desire and attachment to "woman" and "son" (children), he should then become

a householder (Grihasthi). He should conquer and sublimate these desires by leading the life of an ideal householder. In this life, he comes into contact with his wife and children in many ways. He should experience all this, and should get over all his attachments. Due to the constant repetition of these "experiences", it is said, a wise person will get rid of his desire and attachment to these, step by step and gradually!

(3) A wise person should conquer his desire for "heavens" etc. by living there for sometime, after interacting with the celestial beings for a little time. He should enjoy the "joys" of heaven and later renounce the same. In "heaven" "detachment" (Vairagyam) is attained only through the rise of "Jnāna" (knowledge"). Hence, in the Vedas, the performance of "Yagnas" (sacrifices) has been prescribed for the attainment of "Swargam" (heaven) only.

Without one's wife or wealth, a "sacrifice" cannot be performed. Hence the "woman" gets related to the husband's "sacrifice". In other words, only when there is a "wife" can a husband perform a sacrifice. Otherwise, he has no "authority" to do this. Likewise, wealth is very essential to perform a sacrifice. If this was not so, then in the Vedas, they would have prescribed doing the "mental sacrifices" only (where there is no spending of any wealth or outside "actions"). Moreover, our Lord has told in the Gita that "better than the performance of sacrifices, through wealth and materials" (SREYAN DRAVYAMAYADHYAGNAD) and the "Vedic" emphasis on "sacrifices with all wealth and materials" would then become "contradictory" to our Lord's own sayings! (Note: There is no contradiction. The Lord, in the Gita, has

how can all other attachments and desires be conquered or renounced? The answer is given by the use of the word "Budha" (wise-person) i.e. only through "Jnana" (spiritual knowledge) a person can conquer this desire and attachment. In this way, in the first instance, the performance of these sacrifices have been prescribed for the sake of renouncing and overcoming one's desires and attachments. Through this, the effects of past actions also get removed.

They now, through the next verse, say that the burden of "debts" should be repaid, through the performance of "sacrifices".

ऋणैस्त्रिभिर्द्विजो जातो देवर्षिपितृ ऋणां प्रभो ।

यज्ञाध्ययनदानैस्तान्यनिस्तीर्य त्यजन्पतेत् ॥३९॥

VERSE 39 Meaning: "Oh Sri Vasudeva! A twice-born, has taken birth with three "debts". (1) Of the celestials (Deva). (2) Sages (Rishi) and (3) of his own ancestors (Pitrus). Without repaying these three debts, respectively, through the performance of "sacrifices", the study of the Vedas, and through the giving of charity, if he goes away to the forest (for doing penance), then he meets with his "fall" only (failure)."

श्रीसुबोधिनी: 'जानमानो वै ब्राह्मणस्त्रिभिर्ऋणवान् जायते' इति श्रुतेः। ब्राह्मणो जायमानः उपनीयमानः। तानि ऋणानि गणयति देवर्षिपितृ ऋणामिति 'ब्रह्मचर्येण ऋषिभ्यो यज्ञेन देवभ्यः प्रजया पितृभ्यः' इति श्रुतेः अत्र तु पित्रर्णपरित्यागं दानेनाह यज्ञाध्ययनदानैरिति। दानमत्र संततिदानमेव, पिण्डदानमित्येके। तत्पुत्राणां कर्तव्यमिति फलतो निरूपितम्। येषां पुनः ईषणाविनिर्मोको जात एव तेषामपि ऋणविमोको न जात इति मुख्यपक्षे गार्हस्थ्यानन्तरमेव संन्यास इति मतमाश्रित्याह अनिस्तीर्य त्यजन् पतेदिति 'ऋणानि त्रीण्यपाकृत्य मनो मोक्षे निवेशयेत्। अनपाकृत्य तांस्त्रींस्तु मोक्ष

मिच्छन् व्रजत्यधः' इति मनुवाक्यात्। ननु 'ब्रह्मचर्यादेव प्रव्रजेत्' इत्यादि श्रुतेः का गतिः। उच्यते। ईषणाभावः ऋणाभावश्च मोक्षात्पूर्वभावी। एकमधिकारिविशेषणं, द्वितीयः प्रतिबन्धकाभावः। अधिकारिविशेषणं तु मृग्यमेव। प्रतिबन्धकाभावे तु भगवद्भजनोत्तम्भकसद्भावेऽपि कार्यं भवति। यथा तदवदानैरेवावदयत इति अङ्गावदानेनापि ऋणत्रयमपागच्छति। एवं स्वाध्यायेनापि केवलेन पूर्वं बहुधा ऋणापाकरणं कृतम्। 'यं यं क्रतुमधीते तेन तेनास्येष्टं भवति' इति। 'भ्रातृऋणामेकजातानाम्' इति वाक्यान्यायेन भ्रातृपुत्रेणापि तृऋणानिवृत्तिसंभवे अन्यैर्वा दत्तादिभिः 'ब्रह्मचर्यादेव प्रव्रजेत्' इति वाक्यं सिद्धं भवति। तस्माद्यो मुख्यः प्रथमाधिकारी तेन ऋणापाकरणमीषणानिवृत्तिश्च कर्तव्येति ऋषिभिः साधूक्तम् ॥३९॥

एवं ऋणापाकरणकर्तव्यतामुक्त्वा ऋणत्रयमध्ये ऋणद्वयमतीतं ऋणमात्रमवशिष्यत इत्याहुः त्वं त्वद्य मुक्तो द्वाभ्यामिति।

SRI SUBODHINI: A Brahmin, (all twice-born also) has three "debts" on his head, since his birth. This is what is spoken by the scriptures. These debts are described: (1) The debt of the celestial gods. (2) The debt owed to the sages and (3) the debt owed to his own ancestors. By observing "continence", (Bhahmacharya) he should study the Vedas, and in this way, he should repay the debt, which he owes to the sages. By performing the "sacrifices", he should repay the debt, which he owes to the celestial gods. By getting children, he should repay the debt owed to his ancestors. Here, the sages have told, that he should repay the debt owed to his ancestors, through acts of charity. This is clarified by our Sri Mahaprabhuji by telling, that the purport of "charity" referred to here, is, indeed, reference to the origination of children only. Some say, that by the word "charity" (Daana), what is meant is the "offering of Pinda" (oblations to the ancestors). The duty of giving "Pinda to ancestors" is only on the "sons", and hence, the

reference to the "result" has been made in this verse (i.e. once the sons are born, then, they are expected to give "Pinda" (oblations) to the ancestors).

For whom, the "desires and attachments" have all got destroyed (i.e. fully conquered and given up) but these three debts have not been repaid, for him, complete renunciation (Sannyasa) is prescribed only, after repaying these debts as a house holder. It is further said that, he, who renounces life, without paying off these debts or becomes an "anchorite", he attains a "fall" i.e. he fails in his attempt to renounce life. Due to this, the Hindu law giver Manu also says, that after paying off these three debts only, a person should put his mind towards "liberation" (Moksha).

If the above is true, how can we explain the Vedic saying, "One can renounce from being in the state of a "celibate" itself? On this, it is said, that the meaning of this will be determined, only on the basis of the absence of desires and attachments, and the full redemption of all debts! Here, the reference to renunciation directly from the state of being a celibate speaks of the "deserving" nature of this person, and the other speaks of the need of the absence of obstructions to one's renunciation. In other words, he, whose desires and attachments have been fully removed and destroyed, gets the "deserving" nature or authority, and he, who has repaid his debts to all the three, as referred to above, for him, all the "obstructions" have been removed, or his way has become clear! One succeeds also through the rise and progress of "devotion to our Lord" along with the development of this "deserving" nature and the removal of all "obstructions". Some persons have attained release from these debts only through the acts of charity. Some

others, through leading a strict "celibate" life, and through the study of the Vedas! It has been said that: (1) One gets one's desires fulfilled through the Vedas, which he has studied. (2) Of one's brother's children i.e. the debt to the ancestors can be mitigated through the giving of "Pinda" (oblation) through "adopting" a child also. In this way, the Vedic saying of "some may renounce directly from the stage of being a "celibate" is also substantiated. Hence, he, who has the authority to realize our Lord should get freed from his desires and attachments and also pay off the debts, which he owes to his ancestors. This saying of the sages is very wholesome and beautiful indeed!

In this way, after explaining the "duty" of getting rid of all the "debts" the sages say, "You have already unburdened two debts of the three debts. The third debt of the celestial deities, Oh Vasudeva! Please pay off through performing a "sacrifice" (Yagna). This is spoken through the next 2 verses.

त्वं त्वद्य मुक्तो द्वाभ्यां वै ऋषिपित्रोर्महामते ।

यज्ञैर्देवर्णमुन्मुच्य निर्ऋणोऽशरणो भव ॥४०॥

वसुदेव भवान्नूनं भक्त्या परमया हरिम् ।

जगतामीश्वरं प्रार्चः स यद्वां पुत्रतां गतः ॥४१॥

VERSES 40 and 41 Meaning: "Oh wise Vasudeva! (of great intellect) You are already free of the debts owed by you to the sages and the ancestors. Now, perform a "sacrifice", and get freed of the "debt" of the celestial gods. In this way, you will be freed of the bondage of all the three types of debts! Later only, it will be appropriate to renounce. Oh Vasudeva! You have worshipped the Lord of the Universe, with remarkable

Bhakthi (devotion), through which, the Lord has taken birth as your son!"

श्रीसुबोधिनी: वेदाः पठिताः पुत्राश्चोत्पादिता इति ऋषिपित्रो ऋणाभ्यां भवान् मुक्तः। महामत इति यज्ञाधिकारो निरूप्यते अजडत्वाय। अतो यज्ञैर्देवर्णमुन्मुच्य निऋणः सन् पश्चादशरणः सर्वपरित्यागे युक्तो भवेत्यर्थः। भिक्षुर्हि अनग्निरनिकेतनो भवति। एवं प्रकारत्रयेण यज्ञकरणमुपदिष्टं कर्मनिर्हारार्थमीषणापरित्यागार्थं ऋणापाकरणार्थं चेति। भगवान् भवदीयो जात इति भगवत्पूजार्थं च कर्तव्यमित्यग्निमश्लोकेनोच्यत इत्येके। अन्ये तु तव देवादिऋणमेव नास्ति त्वं यतो जगतामीश्वरं प्रार्चः अतस्तव यागस्यान्यत्र विनियोगाभावात् कर्मनिर्हारार्थमेव तव यज्ञो भविष्यतीत्याहुः वस्तुतस्तु त्वं कृतार्थः। तव कर्मनिर्हारादिकं नापेक्ष्यत इति मूलप्रश्ने उत्तरमुक्तं भवति। परमया भक्त्या पूजितश्चेद्भगवान् परमप्रीत्याश्रयः स्वयमपि जात इति स पुत्रतां गत इत्यर्थः। एवं यज्ञाः कर्तव्या इत्युक्तं भवति ॥४०-४१॥

ततो ब्राह्मणानामेवार्त्विज्यमिति देवानामपि कुरुक्षेत्रमेव वेदिरिति भाग्यतो ऋषयः समागता इति तेषां वचनं कृतवानित्याह इति तद्वचनं श्रुत्वेति।

SRI SUBODHINI: "You have learnt the Vedas and have given birth to your sons. Through these actions, you have got rid of your "debts" to the sages and the ancestors. You are a very wise person (not gross) and you have the "authority" to perform the "sacrifice" (Yagna), which would release you from the "debt" owed to the celestial gods. After getting "debt free", in this way, please put your mind in renouncing everything else! Only a person who has "renounced" (Thyagi) everything can give up also the "fire" and "own home"!" In this way, the sages gave these three types of instructions for Vasudeva to inspire him to perform the sacrifice.

"Firstly for giving up of all desires and attachments, and afterwards for the sake of ending the effects of all "past actions", and also for paying the debt to the

"ancestors", our Lord Sri Krishna has become "belonging to you". Due to this, with a view to worship our Lord, you should perform the "sacrifice". In the next verse, this is what is conveyed by the sages. "You really do not have any "debt" to be paid to the celestial gods, as you have worshipped sincerely and with devotion, the Lord of the Universe (viz. Sri Krishna), through which, He has become your son and has manifested Himself in your home! Hence, the purpose of your performing the sacrifice will not be anything else i.e. this sacrifice will only lead to the mitigation of your "actions" (Karma). In reality, you have already got all your goals achieved and there is no need for you to remove the burden and bondage of your past "Karma" (actions). In this way, the sages replied to the original question. [Note: The initial query of Vasudeva was, "How can I get rid of the effect of my past "actions" (Karma) by doing another specific "Karma" (action)?]

"THE LORD WORSHIPPED BY YOU WITH INTENSE BHAKTHI, HAS BECOME YOUR REFUGE, WITH GREAT SATISFACTION AND LOVE, BY HIMSELF. HE HAS NOW BECOME "BELONGING TO YOU", AND DUE TO THIS GRACE AND LOVE ON HIS PART ONLY, HE HAS BECOME YOUR SON". The sages told Vasudeva like thus, and also instructed him to do this type of "sacrifice" (Yagna).

The main "priests" for a sacrifice (Ritwik) have to be Brahmins. The ideal place for performing a "sacrifice", with a view to satisfy the celestial gods is Kurukshetra only. Through a great "fortune and luck", great many glorious sages have visited this place now. Hence, inspired by their advice, Vasudeva began to do

his sacrifice. This is being told by Sri Sukadeva, through the following verse.

श्रीशुक उवाच—

इति तद्वचनं श्रुत्वा वसुदेवो महामनाः ।

तानृषीनृत्विजो वव्रे मूर्धनान्मय प्रसाद्य च ॥४२॥

VERSE 42 Meaning: “Sri Sukadeva said, “The noble minded Vasudeva, on heeding the advice of the sages, prostrated to them with his head, and sang their “praise” (Stuti). Later, he requested them to act as the “Ritwiks” (priests).”

श्रीसुबोधिनी: महामना: यज्ञकरणे प्रोत्साहयुक्तः। तानेव पूर्वोक्तानृषीन्। ऋत्विक्त्वेन वव्रे। ओदनं पचतीतिवत् वरणेन तान् ऋत्विजः कृतवानित्यर्थः। मूर्धनान्मयेति नमनेनैव वशीकृताः। अस्माभिरुक्तं कर्तव्यमिति कथमस्माभिरेव यागः कर्तव्य इति तेषां संकोचाभावः कारित इत्याह प्रसाद्येति। चकारात् स्तोत्रादिकमपि कृत्वा ॥४२॥

ततः सोमप्रवाककृत वरणे जाते द्वैपायनादयः तं याजयामासुरित्याह त एनमिति।

SRI SUBODHINI: By calling Vasudeva as a “Mahaamana” (of a great and noble mind), it is explained that Vasudeva, inspired through the advice of the sages for the performance of the sacrifice, became very enthusiastic, and got ready to perform the sacrifice. He never felt, that he will loose his wealth, like the misers, if he were to perform this sacrifice. He never allowed such “negative” thoughts to come into his mind. That is why, he has been referred to here, as “of a noble mind”.

All the sages, who have been referred to earlier were made as the “priests” (Ritwik) by inviting them to become the “priests”. He prostrated to them fully, with

his head and through this, he got their blessings and consent. "For whichever Yagna (sacrifice), we have told Vasudeva to perform, we will ourselves become the priests". Through this way of feeling happy, the sages also did not feel "bashful" to act as "priests" for the performance of this sacrifice — as they had been "conquered" by the loving devotion and humility of Vasudeva. The word "Cha" has been used to indicate, that Vasudeva made the sages happy, through the singing of their "praise" also!

Afterwards, as per the scriptures, these sages were "welcomed and accepted" (Varan), and sages like Dwaipaayan and others made Vasudeva perform the sacrifice — as per the next verse.

त एनमृषयो राजन्वृता धर्मेण धार्मिकः ।

तस्मिन्नयाजयन्क्षेत्रे मखैरुत्तमकल्पकैः ॥४३॥

VERSE 43 Meaning: "Oh Emperor! The sages who were welcomed and made as the "Ritwik" (priests) through the traditional "Dharmik" ways, began to perform this "sacrifice" through the best ways and methods of doing sacrifices, at Kurukshetra, for and on behalf of Vasudeva, who is a noble — righteous person (Dharmaatma)."

श्रीसुबोधिनी: धर्मेण न तूत्कोचनादिकं कृत्वा यतो धार्मिकः सः।
यादवा: वैदिकधर्मेण प्रशस्ता इति वसुदेवे विशेष उक्तः तस्मिन्नेव क्षेत्रे
अयाजयन्। मखैः सर्वैरेव। उत्तमः कल्पो येषां न क्वाप्यनुकल्पः कृत
इत्यर्थः ॥४३॥

एवं वैदिकसमृद्धिमुक्त्वा लौकिकसमृद्धिमाह तद्दीक्षायां प्रवृत्तायामिति।

SRI SUBODHINI: This sacrifice was based on "righteous" (Dharma) ways (and not through any other

way). The Yadavas have been praised for doing all “Yagnas”, as per the Vedic traditions, and Vasudeva is considered as a “scion” of the Yadavas. Hence, the sages began to perform this “sacrifice” at Kurukshetra, and various types of “sacrifices” were conducted, with proper adherence to the rules and methods of the “best” traditions. There was no error of any type at all. This is the purport.

After describing the glory of observing the “Vedic” traditions (prosperity), through the next verse, the glory of the “worldly” (Loukik) prosperity is described.

तद्दीक्षायां प्रवृत्तायां वृष्णयः पुष्करसजः ।

स्नाताः सुवाससो राजत्राजानः सुद्वलंकृताः ॥४४॥

VERSE 44 Meaning: “When Vasudeva accepted the initial “Diksha” (initiation) (deciding to do the sacrifice) to perform this sacrifice, all the Yadavas wore garlands of lotus flowers. All other kings bathed themselves, and wore beautiful clothes and embellished themselves with various ornaments.”

श्रीसुबोधिनीः सर्व एव वृष्णयः कमलमालायुक्ता जाताः। अनुवादो वा। अनेन भगवत्सारूप्यं निरूपितम्। ततः स्नाताः अभ्यङ्गेन, सुवाससो जाताः अलंकृताश्च ॥४४॥

SRI SUBODHINI: All the Yadavas wore garlands of lotus flowers. In this way, they showed the “sameness in form” with our Lord Sri Krishna. The kings bathed themselves (with oil) and having dressed themselves in beautiful clothes, also wore ornaments and other accessories.

तन्महिष्यश्च मुदिता निष्ककण्ठ्यः सुवाससः ।

दीक्षाशालामुपाजग्मुरालिप्ता वस्तुपाणयः ॥४५॥

VERSE 45 Meaning: "The ladies, became very cheerful and wore golden necklaces and beautiful clothes. They applied fragrant sandal paste and brought gifts in their hands; they then entered into the place, where the sacrifice was being performed."

श्रीसुबोधिनीः तथैव तन्महिष्यः। अन्तस्तोषमाह मुदिता इति।
पुरुषाद्विशेषमाह निष्ककण्ठ्यः सुवासस इति इदं वस्त्रमुपरि परिधेयम्।
ततश्चन्दनादिलिप्ताः उपायनहस्ताः सत्यः यस्यां शालायां दीक्षा कृता
तामुपाजग्मुः पत्नीनां दर्शनार्थम् ॥४५॥

एवं मनुष्यसंभ्रममुक्त्वा वाद्यादिसंभ्रममाह नेदुरिति।

SRI SUBODHINI: The queen of the kings and other ladies were very happy and cheerful in their minds (Mudita). With a view to show these "ladies" as different, this reference has been made ("better" also). They wore necklaces of gold and their clothes were also exquisitely beautiful. They had worn such beautiful clothes over their bodies, and had also applied fragrant sandal paste. In their hands, they had brought "gifts". They entered into this place, where the sacrifice was being performed.

After describing the enthusiasm and activities of the "humans", through the next verse, the playing of the musical and other instruments are referred to.

नेदुर्मृदङ्गपटहशङ्खभेर्यानकादयः ।

ननृतुर्नटनर्तक्यस्तुष्टुवुः सूतमागधाः ।

जगुः सुकण्ठ्यो गन्धर्व्यः संगीतं सहभर्तृकाः ॥४६॥

VERSE 46 Meaning: "The musical and percussion instruments like Mridangam, Pataha, conches, Bheri and Aanaka began to be played; actors and dancers began to dance; the Sootas and Maagadhaas began to sing

“poems” of praise (Stuti); the wives of the Gandharvas, along with their husbands, began to sing in their sweet voices.”

श्रीसुबोधिनी: वाद्यनृत्यगानानि निरूपितानि मध्ये सूतमागधबन्दिनां स्तोत्रं च। अत्र रसाधिक्यार्थं मुख्यतया स्त्रीणां गानमुक्तम्। ताश्च केवला निषिद्धा इति सहभर्तृका उक्ताः। ॥४६॥

एवं लौकिकसंभ्रममुक्त्वा यागप्रकारमाह तमभ्यषिञ्चन्विधिवदिति।

SRI SUBODHINI: Playing of musical instruments, dancing and singing are being described. In the middle, the “Sootas, Maagadhaas and Bandhis” (these are court jesters and artists) did their “praises”. With a view to increase the “bliss” (Rasa) for the occasion, the singing of the ladies has been described as important. As in an assembly, singing alone is prohibited, here, the ladies’ group of Gandhavas along with their husbands sang songs, with their sweet voices.

After describing this “worldly and external” happening, through the next verse, the way the sacrifice was conducted is being mentioned, in the next two verses.

तमभ्यषिञ्चन्विधिवदत्तमभ्यक्तमृत्विजः ।

पत्नीभिरष्टादशभिः सोमराजमिवोडुभिः ॥४७॥

ताभिर्दुकूलवलयैर्हारनूपुरकुण्डलैः ।

स्वलंकृताभिर्विबभौ दीक्षितोऽजिनसंवृतः ॥४८॥

VERSES 47 and 48 Meaning: “Like the anointing ceremony was done to the moon, along with the stars, in the same way, the priests anointed, with the sacred bath Sri Vasudeva by initiating him in the 10 ceremonial rituals, and with a view to purify him. Later, 18 ladies gave him the actual anointing bath. At this time, the

vow-bound Vasudeva, who was wearing the deer skin, began to shine brilliantly along with these ladies who had worn beautiful clothes, bangles, garlands, earrings, arm bands and other ornamentations."

श्रीसुबोधिनी: दशदीक्षासु अञ्जनमभ्यञ्जनं च। ततः तं अभ्यषिञ्चन् पावनानन्तरम्! विधिवत् कल्पोक्तप्रकारेण। तस्याष्टादशपत्न्यः न कापि तस्य भोगस्त्रीः तदर्धमाह पत्नीभिरष्टादशभिरिति। यथा चन्द्रस्य राजसूये बहुपत्नीकप्रयोगः तथात्रापि कृतवन्त इति वक्तुं दृष्टान्तमाह सोमराजमिवेति। तास्त्वलंकारसहिताः स्वयं त्वनलंकृत इति। यतो दीक्षितः अजिनेन कृष्णाजिनेन च संवृतः। विभवैः सर्वैरेव दुकूलवलयादिभिः स्वलंकृताः स्त्रियः ॥४७-४८॥

ततस्तस्य ऋत्विजां शोभामाह तस्यर्त्विज इति।

SRI SUBODHINI: In the "10 initiations" (Deeksha) for this sacrifice, taking of an oil bath and applying colleryem are involved. In this way, having become sacred and pure, with all these "purifying", ceremonies, the priests, as prescribed in the rules of conducting this sacrifice, (Kalpa) began to conduct the "anointing" ceremony (Abhisheka) of Sri Vasudeva. 18 ladies were seated for this ceremony along with Vasudeva, and the priests, like in the sacrifice of the "Soma Yagna" performed for the moon, here also many ladies were present. These ladies were well dressed, as they had also taken the "initiation" (Deeksha) for this sacrifice. Vasudeva had put on the "deer skin", and the ladies were fully dressed with beautiful clothes, bangles etc. and they were all looking very brilliant, due to this.

The "brilliance" of the priests is being described through the next verse.

तस्यर्त्विजो महाराज रत्नकौशेयवाससः ।

ससदस्या विरेजुस्ते यथा वृत्रहणोऽध्वरे ॥४९॥

VERSE 49 Meaning: "Oh Emperor! Like in the sacrifice performed by Indra, the priests and everyone else were looking very brilliant, in the same way, in this sacrifice performed by Vasudeva also, the priests and those assembled there, began to be seen as brilliant, through their precious jewels and silken clothes worn by them."

श्रीसुबोधिनीः कर्मकरा इति कदाचिदनलंकरणम्। ततोऽलंकारो निरूप्यते।
सदस्यसहिताः सर्व एव ऋत्विजो विरेजुः। वृत्रवधानन्तरमिन्द्रो बहुदक्षिणाश्वमेधं
कृतवान्। तत्र ऋत्विजोऽपि समृद्धा जाताः तद्वदत्रापीत्यर्थः ॥४९॥

एवं इन्द्रवरुणादिसाधारणोऽस्य यज्ञ इति साधारण्यं निरूप्य सर्वतो विशेषमाह
तदा रामश्च कृष्णश्चेति।

SRI SUBODHINI: Was it, that the priests who were conducting this sacrifice were not fully dressed or ornamented? Not at all. They were all well dressed and ornamented along with everyone else present in the hall. They all were seen as brilliant — like in the Aswamedha sacrifice conducted by Indra, after the killing of demon Vrihtra, in which, he had given innumerable and countless gifts. The priests, who participated in this sacrifice also became very prosperous. Here also, the same things happened. This is the purport.

This sacrifice was also akin and same like the ones did by Indra and Varuna. In this way, after explaining the conduct of this sacrifice, in an ordinary way, the most special feature, which was present in this particular sacrifice, is being explained, through the following verse.

तदा रामश्च कृष्णश्च स्वैः स्वैर्बन्धुभिरन्वितौ ।

रेजतुः स्वसुतैर्दरिर्जीवेशौ स्वविभूतिभिः ॥५०॥

VERSE 50 Meaning: "Like the "Jeeva" and

“Ishwara” (Lord of the Universe) look brilliant through their own features (powers), in the same way, Sri Balarama and our Lord Sri Krishna, began to look brilliant, along with their respective relatives, sons, wives and others.”

श्रीसुबोधिनी: तत्तत्संबन्धिनो बहव इति चकारद्वयम्। स्वैः स्वैः बन्धुभिः अन्विताः सूता दाराश्च तैः सहितौ रामकृष्णौ। एको जीवः अपर ईशः। उभौ वा जीवानां नियन्तारौ। पूर्वोक्ता दारादयो विभूतिरूपाः अथवा भिन्ना विभूतयः तामस्य सात्त्विक्यश्चेति ॥५०॥

एवं सभ्रममुक्त्वा एवंप्रकारेण बहवो यज्ञाः कृता इत्याह ईजेऽनुयज्ञमिति।

SRI SUBODHINI: The relatives and friends, who had come to attend this sacrifice were many. That is why, the word “Cha” (and) has been used twice! Our Lord Sri Krishna and Sri Balarama were present along with their wives and children. One is a “Jeeva” and the other is the “Ishwara” (the Lord) or both of them are the controllers of all Jeevas! The wives and others referred to earlier are their “powers” or the other “powers” present were either Tamasik or Satwik!

In this way, after explaining the situation, through the next verse, it is said that, so many sacrifices of this kind were conducted.

ईजेऽनुयज्ञं विधिना अग्निहोत्रादिलक्षणैः ।

प्राकृतैर्वैकृतैर्यज्ञैर्द्रव्यज्ञानक्रियेश्वरम् ॥५१॥

VERSE 51 Meaning: “The Lord of the Universe, Lord Vishnu was worshipped through each of these sacrifices, as per the prescribed rules like performing the fire worship and other types of sacrifices, through materials, chanting and “actions” (Karma – oblations) etc.”

श्रीसुबोधिनीः अनुयज्ञं विधिना ईजे। अग्निहोत्रादिनामान्येव लक्षणानि येषाम्। प्राकृतमग्निहोत्रं प्रसिद्धम्। वैकृतं तु कुण्डपायिनामयनस्थं पयसाग्निहोत्रं द्रव्यान्तराग्निहोत्रं वा। तथैव सर्वा इष्टयः दर्शपूर्णमासव्यतिरिक्ताः। निरूढव्यतिरिक्ताः पशवो वैकृताः। एवं सोमेष्वपि सर्वत्र प्रकृतिविकृतिभावोस्ति सर्वैरपि यज्ञैः भगवन्तमेव ईजे। तत्र हेतुः द्रव्यमाधिभौतिकं, ज्ञानमाधिदैविकम्, क्रिया आध्यात्मिकी, एतन्त्रितस्यापीश्वरो भगवान्। अत एव तत्त्रियेन भगवानेव पूज्यत इति युक्तम्। अनेन सामान्ययज्ञा एव तेन कृताः न तु प्रसिद्धाः राजसूयादय इति निरूपितम् ॥५१॥

ततो दक्षिणामाह अथत्विग्भ्य इति।

SRI SUBODHINI: Vasudeva performed other sacrifices by the name of Agnihotra and others and worshiped our Lord Vishnu in this way. Agnihotra (worship of fire) is well known. This is done, through the oblation of "milk" or through the offering of other "materials". In the same way the sacrifice of "Darsa – Poorna Maasa" and other different types of sacrifices are conducted. The "animals" which can be sacrificed in a sacrifice are different from each of these sacrifices. Likewise, in the performance of the "Soma" sacrifice too. In this way, by performing various kinds of sacrifices, they performed the worship of our Lord Vishnu only. The materials used for this sacrifice is "physical", the knowledge (Jnāna) is celestial and the "action" is spiritual in nature. For all these three, the Lord is our Lord of the Universe, Sri Krishna. Due to this reason, through these three actions, only our Lord Sri Krishna is being worshipped! This is indeed appropriate. In all these, Vasudeva did not do the big "Raajasooya" type of sacrifice, but he performed only the ordinary sacrifices.

VERSE 50 Meaning: "Like the "Jeeva" ..."

The gifts (Dakshina) given during this sacrifice is being described now, as per the next verse.

अथर्विग्भ्योऽददात्काले यथाम्नायं स दक्षिणाः ।

खलंकृतेभ्योऽलंकृत्य गोभूकन्या महाधनाः ॥५२॥

पत्नीसंयाजावभृथ्यैश्चरित्वा ते महर्षयः ।

ससू रामहृदे विप्रा यजमानपुरःसराः ॥५३॥

VERSE 52 and 53 Meaning: "Then, as per the stipulations in the scriptures, the priests were richly gifted and ornamented and were given a lot of "Dakshina" (gifts) at the proper time during the sacrifice. They were given the gifts of cows, land and maiden in marriage. Along with his wife, Vasudeva took the final concluding ceremonial bath, and the priests and the Brahmins took Sri Vasudeva and made him take a bath in the tank made by Lord Parasuraama."

श्रीसुबोधिनी: दक्षिणादानमुत्कर्षहेतुरिति लोकप्रसिद्धत्वात्पृथगुच्यते। काले तत्तदवसरे। यथाम्नायं यथोदितिम्। सलंकृतेभ्य इति पूर्वं यज्ञार्थमलंकृता अपि पुनर्दक्षिणाङ्गत्वेन अलंकृताः। क्वचिद्भूमिर्दक्षिणात्वेनोक्ता। उर्वरा प्रतिष्ठिताय देयेति। तथा देवविवाहे 'ऋत्विजे कर्म कुर्वतः' इति। महाधनाः अन्याः काश्चन दक्षिणाः। ततः पूर्ववत् पृथक् पत्नीसंयाजावभृथ्यकर्मणां करणम्। महर्षयः कारयन्तीति न क्वाप्यनुशयः। ततः अवभृथस्नानं रामहृदेष्वेव कृतवन्तः। सिद्धार्थत्वात्। यजमानः पुरःसरो येषाम् ॥५२-५३॥

स्नानोत्सवमाह नानालंकारवासांसीति।

SRI SUBODHINI: In this world, it is well known that giving of gifts and Dakshina makes the recipient very happy. The "Yash" (fame) of the one, who gives gifts and charity to Brahmins spreads manifold. That is why, this aspect has been spoken separately. In the Vedas the "actual time" during a sacrifice, when the

gifts should be given has been prescribed. Hence only at that time, the gifts were given to the priests and the Brahmins. Though the priests were well dressed and ornamented, even from initial stages, as part of giving of "Dakshina", were once again dressed up and ornamented. The reference of gifting of "land" (Bhoomi) has also been mentioned. It is said, that one should, to the appropriate person, give the gift of arable land for cultivation. It is also said, that the priests who perform the marriage of "gods" is also given a maiden in marriage along with other gifts.

Afterwards, like before, Vasudeva, along with his wife, were made to take the "Sanjaya" and the "concluding" (Avabhrita) baths by the sages. Afterwards, keeping Vasudeva in the front, all the sages and others took bath in the tank created by Lord Parasuraama.

The festival of this "bath" is being described in the next 3 verses.

नानालंकारवासांसि बन्दिभ्योऽदात्तथा स्त्रियः ।

ततः स्वलंकृतो वर्णानाश्वभ्योऽन्नेपूजयत् ॥५४॥

बन्धून्सदारान्ससुतान्पारिवर्हेण भूयसा ।

विदर्भकोसलकुरुन्काशिकेकयसृञ्जयान् ॥५५॥

सदस्यत्विक्सुरगणान्भूतपितृचारणान् ।

श्रीनिकेतमनुज्ञाप्य शंसन्तः प्रययुः क्रतुम् ॥५६॥

VERSES 54, 55 and 56 Meaning: "The ladies, after their bath, dressed themselves in various clothes and ornaments. Likewise Vasudeva also. Then, they together gave clothes to the court jesters and poets. Every caste person, and even for animals up to the dog, were given good food. Relatives, their wives, children, those,

who were assembled in the hall, the priests, the celestial gods, all humans, Bhoots, ancestors, Chaaaranaas and those warriors who had come from Vidarbha, Kuru, Kaasi, Kekaya and Srinjaya territories were all given innumerable presents, and in this way all of them were honoured suitably. Afterwards, after getting permission from our Lord, they all started to move out of this place, while praising the glory of this sacrifice.”

श्रीसुबोधिनी: अदाद्यजमानः तत्त्रियोऽपि ततः अवभृथादुत्तीर्य स्वयं स्वलंकृतः सन् सवनिवापूजयत्। आश्वभ्यः अन्नेनापूजयत्। बन्धूंश्च पारिवर्हेण। बन्धून् गणयति विदर्भेति। तथा सदस्यत्विक्सुरगणानित्यपूजयदिति पूर्वैर्गैव संबन्धः। अन्नैरपूजयदिति पाठः। ततस्ते श्रीनिकेतं भगवन्तमनुज्ञाय क्रतुं शंसन्तः प्रययुरिति प्रत्यापत्तिरूपिता ॥५४-५५-५६॥

साधारणानां गमनमुक्त्वा प्रसिद्धानामाह धृतराष्ट्र इति।

SRI SUBODHINI: “Sri Vasudeva and his wives took the bath after the conclusion of this sacrifice. They got up from there, and dressed themselves with beautiful clothes and ornaments. Then, they worshiped everyone else. They looked after the needs of everyone — from the humans to all animals like dogs etc. — through giving them, sumptuous food. All the relatives and their families were given many gifts. The relatives from Vidarbha up to Srinjaya territories are counted here. The priests and the celestial gods were also honoured along with everyone, who were present in the place, where the sacrifice was conducted. Everyone was made happy through delectable food. This is the reading in the verse. Later, they all took permission from our Lord to return to their places, after praising the glory and success of this well-planned sacrifice.

After describing the departure of the “ordinary”

people, through the next two verses, the departure of "special" persons/friends is being described.

धृतराष्ट्रोऽनुजः पार्था भीष्मो द्रोणः पृथा यमौ ।

नारदो भगवान् व्यासः सुहृतसंबन्धिबान्धवा ॥५७॥

बन्धून्परिष्वज्य यदून्सौहृदाक्लिन्नचेतसः ।

ययुर्विरहकृच्छ्रेण स्वदेशांश्चापरे जनाः ॥५८॥

VERSES 57 and 58 Meaning: "Dhritarashtra, Vidura, the Pandavas, Bheeshma, Drona, Kunti, Nakula, Sahadeva, Nārada, Bhagawān Vyāsa, friends, relatives and others — all these embraced the Yadavas, and getting so much love in their hearts, as they were not able to tolerate the sorrow of the impending separation from them! They all now, unable to control their emotion, started their return journey, along with all others to their respective territories."

श्रीसुबोधिनीः अनुजो विदुः। पार्थाः पाण्डवाः। यमौ नकुलसहदेवौ। एते क्षत्रियाः संबन्धिनः। ततो देवऋष्यादीन् संबन्धिन आह नारदो भगवान् व्यास इति। सर्व एव यदून् परिष्वज्य स्नेहेन क्लिन्नहृदयाः स्वस्वदेशान् ययुः। विरहक्लेशेन सहिता एव ॥५७-५८॥

एवं सर्वेषां गमनमुक्त्वा नन्दस्य भगवद्विरहादगमनं भगवता सह वा गमनं भविष्यतीति शङ्कायां वसुदेवो मनोमार्जनं कृत्वा नन्दं प्रेषयित्वा भगवन्तं स्थापितवानिति वक्तुं तत्संवादो निरूप्यते। आदौ नन्दस्य स्वतो गमनाभावमाह नन्दस्त्विति।

SRI SUBODHINI: The word "Anuja" refers to Vidura. The word "Pārthaa" refers to the Pandavas. The word "Yamo" refers to Nakula and Sahadeva. These warrior princes were all relatives. Later, reference is made to the celestials, sages and other associates. Nārada and Bhagawān Vyaasa have been referred to also. All of

them embraced the Yadavas, and got pain in their hearts due to their impending separation. They went back to their own territories. At this time, they experienced great sorrow due to separation.

It has been said, that everyone went away. Nandagopa could not tolerate the "separation" from our Lord, and due to this, he did not go back. Or he decided, that he will go only along with our Lord. On getting such a doubt, Vasudeva gave peace of mind to Nandagopa, and made him to depart, and stopped our Lord from returning. To explain this, their dialogue is being described. In the next verse, it is said, that Nandagopa did not go by himself.

नन्दस्तु सह गोपालैर्बृहत्या पूजयार्चितः ।

कृष्णरामोग्रसेनाद्यैर्न्यवात्सीद्बन्धुवत्सलः ॥५९॥

VERSE 59 Meaning: "Our Lord Sri Krishna, Sri Balarama, Ugrasena and others had also honoured in a very glorious way, Nandagopa, and due to the love of his relatives, they all stayed there only."

श्रीसुबोधिनीः यज्ञानन्तरं गोपालैः सहितः बृहत्या पूजया अर्चितः
प्रथमत एव वा। ततः कृष्णरामोग्रसेनाद्यैः सहावात्सीत्। यादववत्सोऽप्येकः
बन्धुवत्सलत्वात् वैषम्यम् ॥५९॥

ततः संवादार्थं प्रसङ्गमाह वसुदेवोऽञ्जसोत्तीर्येति।

SRI SUBODHINI: After the conclusion of the sacrifice, Nandagopa along with the Gopas were worshipped with a "big honour", or they were worshipped in this way prior to the sacrifice. Later, they all stayed together with our Lord, Sri Balarama, King Ugrasena and others, at this place only. Like all the Yadavas were loving to each other, in the same way they treated Nandagopa

and the other Gopas, and there was no feeling of any difference or division,, in their minds.

Through the next verse, the discussion of Vasudeva with Nandagopa is mentioned.

वसुदेवोऽञ्जसोत्तीर्य मनोरथमहार्णवम् ।

सुहृद्वृतः प्रीतमना नन्दमाह करे स्मृशन् ॥६०॥

VERSE 60 Meaning: "Sri Vasudeva having crossed the huge ocean of his desire-fulfillment, without much stress and efforts, with a cheerful mind, and surrounded by his friends, caught hold of Nandagopa's hands, and began to speak to him."

श्रीसुबोधिनी: मनोरथ एव यज्ञः कथं भविष्यतीति यज्ञरूपः महानेवार्णवः विघ्ननक्रसंभवात्। ततः सुहृद्भिर्वृतः प्रीतमनाः सन् करे स्मृशन् नन्दमाह हस्तस्पर्शेन स्वधर्मस्तत्रारोपितस्तेन स्वाभिलषितं स करिष्यतीति सूचितम् ॥६०॥

आदौ तत्स्तोत्रं वक्तुं स्वस्मिन्नन्दकृतसौहृदं स्थापयति भ्रातरीशकृतः पाश इति।

SRI SUBODHINI: How can a big sacrifice be conducted just because there is a wish and desire for the same in one's mind? That is why, it is said, that this "desire to perform a sacrifice" was akin to a big ocean. The purport of this is that, like in a ocean, there are dangerous species like the whales, in the same way, there are always numerous obstacles in conducting a successful sacrifice! Vasudeva conquering all these "obstacles", got to the other shore of the ocean. Later, he was surrounded by his friends, and he had a peaceful and cheerful mind. He caught hold of Nandagopa's hands and began to tell him. The purport of "catching hold of hands" is made clear here by telling that Sri Vasudeva,

by doing this, transferred his own "qualities" (Dharma) into Nandagopa, through which, Vasudeva desired for the reciprocity with intense love from Nandagopa, and do, what is desired by him. This is indicated.

In the next verse, Vasudeva, with a view to "praise" Nandagopa, tells about the enormous benefits and help done by Nandagopa on Vasudeva.

वसुदेव उवाच—

भ्रातरीशकृतः पाशो नृणां यः स्नेहसंज्ञितः ।

तं दुस्त्यजमहं मन्ये देवानामपि योगिनाम् ॥६१॥

VERSE 61 Meaning: "Sri Vasudeva said, "Oh brother! Our Lord Sri Krishna has put, on all human beings, the pangs (bondage) of love, the web of which, even the Yogis and the celestial gods are unable to free themselves."

श्रीसुबोधिनी: अत एव स्नेहः सुदुस्त्यजः। भोगाभिनिवेशिनो, ज्ञानिनो, देवाः, मोक्षसाधनाभिनिविष्टा योगिनः तेषां स्नेहाभावः संभवति। इदानीं स्वानुभवादेव ज्ञायते तेषामपि दुस्त्यजमिति। अतस्त्वया बन्धुत्वात्स्नेहः क्रियते न त्वस्य प्रतीकारः कर्तव्य इति भावः ॥६१॥

मैत्रीमपि अप्रीतकार्या निरूपयति अस्मास्वप्रतिकल्पेयमिति।

SRI SUBODHINI: The human beings are all attached to "pleasures". Due to this reason, it is very difficult for them to give up the attachment of love. The Jnānis, the celestial gods and the Yogis, who strive to attain "liberation" (Moksha) are able to renounce this "attachment and love". But our experience tells us, that even these persons find it impossible to give up these ties of love and attachment. "Hence, you are loving all of us due to your friendliness and relationship only". Vasudeva says further, "Please do love us, but let me

not expect anything in return for my love to you all". This is the purport.

Through the next verse, Vasudeva says that "true friendship" is free from expecting anything to be done in return!

अस्मास्वप्रतिकल्पेयं यत्कृताज्ञेषु सत्तमैः ।

मैत्र्यर्पिताऽफला वापि न निवर्तेत कर्हिचित् ॥६२॥

VERSE 62 Meaning: "We are indeed very ungrateful. All of you, noble and virtuous persons have loved us totally. We will never be able to repay the "debt" which we owe to you for this love. Even then, your love for us is showered continuously. We are fully aware of this fact, that the Lord of the Universe, has put his web of love on you."

श्रीसुबोधिनीः सत्तमैर्भवद्विरस्मासु मैत्री या अर्पिता सा अज्ञेषु अप्रतिकल्पा प्रतिकल्परहिता। प्रतिकल्पः प्रत्युपकारः। अतः अफला। वा शब्दः अनादरे। सफला वा। अफला सफला वा भवतु परं न निवर्तेत ॥६२॥

एवं प्रत्युपकाराभावं मैत्रीं च स्थापयित्वाह प्रागकल्पास्तु कुशलमिति।

SRI SUBODHINI: "All of you, very noble and virtuous persons, have given us pure love and friendship for which, we will never be able to repay (as this debt will remain unpaid at all times). Due to this inability of ours, our efforts are fruitless. The word "Va" (or) has been used to show "contempt or disregard" (i.e. deprecating oneself). "This friendship shown by you, may yield results, which you may accept or agree to or not. Yet never does it break or cease" (i.e. you always love us with your abiding friendship, whether we give you anything in return or not i.e. your love is pure.)

Through the next verse, Vasudeva speaks of the establishment of friendship without any expectation of return!

प्रागकल्पास्तु कुशलं भ्रातर्वो नाचरामहि ।

अधुना श्रीमदान्धाक्षा न पश्यामः पुरः सतः ॥६३॥

VERSE 63 Meaning: "Oh brother! In the first instance, we were incapable, through which we could not repay the debt, we owed to your friendship and timely help! But now, we have all become "blind" through the "pride" of wealth, and due to this, we do not even see even those noble persons, who are standing before us, and who have done so much beneficial help and support to us!"

श्रीसुबोधिनी: क्रियाप्रतिकल्पाभावेऽपि स्वशक्त्यनुसारेण प्रत्युपकारः कर्तव्यः तस्याप्यकरणे हेतुरुच्यते पूर्वं यदा कंसो न हतः द्वारकायां वा न गतं तदा वयमेवाकल्पाः। तत एव हे भ्रातः वः कुशलं नाचरामहि। संबोधनात्कुशलावश्यकत्वं बोधितम्। अधुना पुनः प्राप्तराज्याः कल्पा अपि श्रीमदेनैवान्धाः सन्तः पुरः सतोऽपि विद्यमानान् न पश्यामः। धर्मिदर्शनानन्तरं हि तत्र प्रतिकर्तव्यसंभावना ॥६३॥

तर्हि किं युक्तमित्याकाङ्क्षायां निर्णयमाह मा राज्यश्रीरभूदिति।

SRI SUBODHINI: Though, total repayment of the debt owed to the friendship and help given by Nandagopa is not possible, it was necessary on the part of Vasudeva to do, at least, a little, as per his capacity and control. Vasudeva is giving the reason for his inability to give back at least a little! Previously, Kamsa was alive and our Lord had not gone to Dwaraka. At that time, "We were all incapable and powerless. Hence we could not do anything to repay your debts". "Oh brother!" — this addressal is made to indicate, that "certainly we have to

help and do beneficial actions in return. This is indeed very necessary. At that time, we did not do anything. Now that Kamsa is dead and all types of "obstructions" have been removed, why don't you do your helpful acts now?" Answering this, Vasudeva says that, "We have got our kingdom. We are also capable to do beneficial actions and help to you all. This is indeed truthful. But we have become "blind", through the pride of wealth. We indeed are in the know that the persons, who have done so much help for us, are all standing before us only; yet we act, as if we do not see them at all! Hence, even now, we are not able to do anything to you". One can do something in return only, after actually seeing the necessity for the same. "But we are blind"!

Then, what is the right course of action? Vasudeva determines this "desire" as per the next verse.

मा राज्यश्रीरभूत्पुंसः श्रेयस्कामस्य मानद ।

सुजनानुत बन्धूंश्च न पश्यति ययाऽन्धदृक् ॥६४॥

VERSE 64 Meaning: "Oh, honourable Nanadagopa! Persons who want real progress and glory, should never covet for kingdom and wealth. Because, as a blind person cannot see the virtuous noble persons and good friends, in the same way, this person also is incapable of seeing them." (ie due to wealth and kingdom)

श्रीसुबोधिनी: यद्यप्युभयत्रापि प्रतिकर्तव्यता नास्ति तथाप्यकल्पावस्थैव समीचीना ज्ञानशक्तिक्रियाशक्त्योः ज्ञानशक्तिसहितस्यैव सद्भावत्वात् क्रियाशक्तिस्तु संपत्तौ विद्यमानापि ज्ञानशक्त्यभावादप्रयोजिका। अत एवमन्तरं वर्तते इति पुंसः श्रेयस्कामस्य राज्यश्रीर्माभूत्। मान ददातीति मानदः। अनेन त्वं सर्वथास्माकं मानमेव प्रयच्छसि को दोषः राज्यस्येति चेत् सुजनानुत बन्धूंश्चेति। यया श्रिया कृत्वा अन्धा दृष्टिर्यस्य गतदृष्टिरित्यर्थः। सत्पुरुषान् बन्धूंश्च न पश्यति ॥६४॥

एवं स्वदोषख्यापनं नन्दगुणप्रकटीकरणं च कृत्वा स्नेहेन रोदनं कृतवानित्याह एवमिति।

SRI SUBODHINI: When one is very poor or very rich (having a kingdom and wealth), one becomes, incapable of repaying the debt owed, on both these states. Even then, "poverty" is deemed as better than having a "kingdom with wealth". In this way, one requires both the power of knowledge (Jnānasakthi) and the power of action (Kriyasakthi). But, both of them really confer benefits only, when they are together. If the wealth is there, but the power of knowledge is absent, then, this wealth is not useful. The purport is that even though a person may have wealth, and also has the power to give it in return, in the absence of "knowledge" (Jnāna), this "power" does not act, or is ineffective.

As there is a fundamental difference in this way, those, who really desire for progress in virtuous and spiritual life should avoid "kingdom with wealth". This is indeed better for them. A person, who gives "respect and honour" to the other is called as "Maanada". You have given us, always, respect, regard and honour". If Vasudeva is asked, as to what "blemish" has his possession of a "kingdom" got him into? He replies this question, by telling that, "through the wealth of a kingdom, a person becomes "blind". Hence, I do not need this at all. I am prevented from seeing my friends and noble virtuous persons, due to this wealth of my kingdom!"

In this way, after openly exhibiting his own "blemish" (Dosham), and after describing the glorious qualities of Nandagopa, due to the rise of "love" in his heart,

Vasudeva began to “weep” — this is described through the next verse.

श्रीशुक उवाच—

एवं सौहृदशैथिल्यचित्त आनकदुन्दुभिः ।

रुरोद तत्कृतां मैत्रीं स्मरन्नश्रुविलोचनः ॥६५॥

VERSE 65 Meaning: “Sri Sukadeva said, “In this way, Vasudeva, got so much affected in his mind, through his love, and began to shed tears from his eyes, and wept remembering the help, benefit and support given by Nandagopa, in his mind.”

श्रीसुबोधिनी: रोदनमुक्तार्थस्य स्थापकम्। अन्यथा मुखत एव वदतीत्यपि शङ्का स्यात्। सौहृदेन शैथिल्यं यस्य चित्तस्य तादृशं चित्तं यस्य। यतोयमानकदुन्दुभिः अतिसुबुद्धिः कंसाद्भगवन्तं रक्षितवान्। नन्दात्स्वगृहनयने कः प्रयास इति भावः। तत्कृतां मैत्रीं भगवत्परिपालनरूपाम्। अश्रूणि विलोचनयोर्यस्येति दुःखस्य सहजत्वं निरूपितम् ॥६५॥

SRI SUBODHINI: Vasudeva now began to cry aloud. The purport of this was that, “whatever I have told now, have not been told just only to please you or as a “show”! But, I have told them reflecting my mental attitude and conviction!” If he was not to “weep”, then perhaps he could have been misunderstood as one, who says something without “meaning” it or for a “show” only! Vasudeva removed this doubt, through his “weeping”. Vasudeva’s mind was shattered through the rise of limitless love and sincere friendship. He had a beautiful mind and a loving intellect. That is why, he was able to protect our Lord (with dexterous arguments/ actions) from the violent Kamsa! When Kamsa was alive, Vasudev could not bring his son (our Lord) to his place from the house of Nandagopa. In this way, Nandagopa

did a yeoman "gracious act" of protecting our Lord for so much time! **THIS INDEED IS TRUE FRIENDSHIP.** Thinking about this, Vasudeva's eyes got drenched with overflowing tears. In this way, Vasudeva felt the sorrow of not having been capable of doing anything in return to Nandagopa for the help and support given by him. This is described in this way.

नन्दस्तु सख्युः प्रियकृत्प्रेम्णा गोविन्दरामयोः ।

अद्य श्व इति मासांस्त्रीन्यदुभिर्मानितोऽवसत् ॥६६॥

VERSE 66 Meaning: "Nandagopa was thus honoured by the Yadavas. He made his friend Vasudeva happy and cheerful. But due to the love of our Lord Sri Krishna and Sri Balarama, he thought of going away "today.....tomorrow" and in this way, he stayed there for full three months!"

श्रीसुबोधिनी: एवं स्नेहानुबन्धं प्राप्य नन्दः सख्युः प्रियकर्ता गोविन्दरामयोः प्रेम्णा अद्य गमिष्यामि श्वो गमिष्यामीत्येवं वदन् त्रीन् मासान् अवात्सीत्। प्रत्यहमेव यदुभिर्मानितः मासत्रयं स्वभावत एव स्थितः। ततोद्य श्व इति वदन् मासत्रयम् ॥६६॥

SRI SUBODHINI: In this way, Nandagopa who always did what is pleasing to his friend, inspired by the love and affection of our Lord Sri Krishna and Sri Balarama, told them, "today I will return to Vraja — no — tomorrow I will return". In this way, saying like this, he stayed there for 3 months! Everyday, he was honoured by the Yadavas. He stayed, out of his own will and desire, there for 3 months, stalling his return by saying one way or another!

ततः कामैः पूर्यमाणः सत्रजः सहबान्धवः ।

परार्ध्याभरणक्षौमनानानर्ध्यपरिच्छदैः ॥६७॥

VERSE 67 Meaning: "Then Nandagopa, along with the Gopas and others, who had come with him from Vraja, was honoured and felicitated with invaluable ornaments, silk clothes and various types of materials/objects and after having fulfilled his desires of the mind....." (Please see the next verse, which is connected to this).

श्रीसुबोधिनी: एवं माघादाषाढपर्यन्तं स्थित्वा ततः कामैर्नानाभिलषितैः भगवता पूर्यमाणः सव्रजः गोपालसहितो बान्धवसहितश्च। काम्यपदार्थान् गणयति परार्थ्येति। अमूल्यान्याभरणादीनि, क्षौमाणि पट्टवस्त्राणि, अनर्घ्यपरिच्छदाः दिव्यगृहोपकरणानि ॥६७॥

एतानि प्रत्येकं बहुभिर्दीयन्त इति तान् गणयति वसुदेवेति।

SRI SUBODHINI: From the month of Maagha till the month of Aashaadda, Nandagopa lived there. Later, after getting from our Lord Sri Krishna, all types of his "desires" fulfilled, he began his return journey along with the Gopas and other friends. What was offered to him here by Vasudeva is being listed viz. invaluable ornaments, silken clothes and other beautiful home objects/materials.....

All the above materials/objects were given to each of them and by all of them! The names of those who "gave" are listed below.

वसुदेवोग्रसेनाभ्यां कृष्णोद्धवबलादिभिः ।

दत्तमादाय पारिबर्हं यापितो यदुभिर्ययौ ॥६८॥

VERSE 68 Meaning: "Nandagopa began his return journey after taking along with him all the presents/gifts given by Vasudeva King Ugrasena, our Lord Sri Krishna, Uddhava, Sri Balarama and all other Yadavas."

श्रीसुबोधिनी: पञ्च मुख्यतया गणिताः। उग्रसेनो राजा। वसुदेववत्सोपि

भगवता मोचित इति। उद्धवोपि बहुकालं तद्गृहे स्थित इति। बलो बलभद्रः आदिशब्देन देवक्यादयोपि गृह्यन्ते। एतैर्दत्तं पारिबर्हमादाय दूरे समागत्य यापितः सन् ययौ ततौ निर्गतः ॥६८॥

नन्वयं सर्वं गृहीत्वैव गच्छति न किञ्चित्स्वयं दत्तवानित्याशङ्क्याह नन्दो गोप्यश्चेति।

SRI SUBODHINI: As “important persons”, 5 names have been taken. The King Ugrasena, like Vasudeva was also freed from the prison by our Lord Sri Krishna only. Uddhava had also stayed there only, for a long time. The word “Bala” refers to Sri Balarama and the word “Aadi” (such as) refers to mother Devaki and others. Nandagopa now carried all the gifts given by all these persons and shared everything, with everyone else (gave each of them what was theirs). Afterwards, he started his return journey.

Was Nandagopa going away taking along with him everything, which was gifted to him by everyone? Did he not give anything back to all these persons? This doubt is removed through the next verse.

नन्दो गोप्यश्च गोपाश्च गोविन्दचरणाम्बुजे ।

मनः क्षिप्तं पुनर्हर्तुमशक्ता मथुरां ययुः ॥६९॥

VERSE 69 Meaning: “Nandagopa, the Gopas and Gopis, had put their minds only at the lotus feet of our Lord Sri Krishna! Due to the grace showered by our Lord, they became incapable of moving any further! Hence they went to Mathura only. One gives everything away only as inspired by one’s mind! THE MIND OF NANDAGOPA AND OTHERS WERE FULLY IN OUR LORD Hence, Nandagopa’s and others’ “minds” became the most valuable material (given as “return gift” left

by them, at Kurukshetra (as return gift to our Lord and others).”

श्रीसुबोधिनीः नन्दः गोप्यश्चैका कोटिः। गोपास्त्वपराः। उभयेपि गोविन्दचरणाम्बुजे समृद्धयर्थं क्षिप्तं मनः अतिपुष्टत्वात् पुनर्हर्तुमशक्ताः। माथुरानेव देशान् ययुः। मनोनिमित्तं हि सर्वं दीयते नन्दादीनां तु मनो भगवत्येव। अतो नन्दादीनामेव बहुद्रव्यमत्र स्थितमित्यर्थः ॥६९॥

ततो यज्जातं तदाह बन्धुषु प्रतियातेष्विति।

SRI SUBODHINI: Nandagopa and the Gopis belonged to one group. The Gopas belonged to another group. They were not capable of removing their “minds”, which were consecrated to the lotus feet of our Lord Govinda! Because their minds had become very devoted to the lotus feet of our Lord, after having become “very strong” (Pushta) with the love and grace of our Lord! Hence, they went to a place adjoining Mathura city. It is the mind, which can give away everything. The minds of Nandagopa and others were fully consecrated to our Lord only. Hence the real enormous wealth left behind by anyone belonged to Nanda and the Gopis, Gopas only! This is the purport (i.e. they “gave” much more in return than what was taken by them.)

Whatever happened later is described through the next verse.

बन्धुषु प्रतियातेषु वृष्णयः कृष्णदेवताः ।

वीक्ष्य प्रावृषमासन्नां ययुर्द्वारवतीं पुनः ॥७०॥

VERSE 70 Meaning: “On the departure of relatives and friends, the Yadavas also, who regarded our Lord Sri Krishna as the Lord of their hearts, came back to Dwaraka, as the rainy season was about to set in soon.”

श्रीसुबोधिनीः सर्वेष्वेव स्वस्वदेशं गतेषु स्वयमेकाकिनोऽपि बहुकालं स्थिताः। तत्र निःशङ्कस्थितौ हेतुः कृष्णदेवता इति। कृष्ण एवालौकिकप्रकारेण रक्षको येषाम्। तर्हि कथं गता इत्याकाङ्क्षायामाह वीक्ष्य प्रावृषमासन्नामिति। दिनचतुष्टयदशकव्यवहिताम् ॥७०॥

ततो ये नागतास्तेषामयं महोत्सवो न जात इति शङ्कां वारयितुं वृत्तान्तकथनमाह जनेभ्यः कथयांचक्रुरिति।

SRI SUBODHINI: Everyone went away to their own state/places. The Yadavas only remained there at Kurukshetra. Even then, they lived there for a considerable period. They had no fear at all in their minds, while they lived there. Why? Because they had their Lord Sri Krishna, as the Lord of their hearts with them — as the Lord wards off all the fears of His devotees — Sarva Bhayahaari — It was our Lord Sri Krishna, who was protecting them in every “supernatural” way. Then why did they return? Answering this, it is said, that the rainy season was about to set in, in the next 14 days!

Those who did not visit Kurukshetra at this time, did not get the benefit of this great “bliss” (Aananda). This doubt is removed by the next verse by telling, that everyone told others (who could not come) all the information/events, which happened at Kurukshetra.

जनेभ्यः कथयांचक्रुर्वसुदेवमहोत्सवम् ।

यदासीत्तीर्थयात्रायां सुहृत्संदर्शनादिकम् ॥७१॥

VERSE 71 Meaning: “All these Yadavas and others, after returning to their respective places, conveyed the information/events of Vasudeva’s sacrifice, the great festival, which was associated with this event to others, along with the information of the “Darsan” of their

friends and others, during this pilgrimage, and also about everything else."

श्रीसुबोधिनी: वसुदेवस्य यज्ञमहोत्सवम्। यच्च सुहृत्संदर्शनादिकं तदप्येवं सात्त्विकानां निरुद्धानां परमोत्सवलक्षणं फलं दत्तवानिति ॥७१॥

इति श्रीभागवतसुबोधिण्यां श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभ-
दीक्षितविरचितायां दशमस्कन्धोत्तरार्धविवरणे चतुरशीतितमोध्यायः
॥८४॥

SRI SUBODHINI: The festival of the great sacrifice performed by Vasudeva, their meeting with the old friends etc. and the Satwika bliss, (Aananda) which they had attained through our Lord's grace of Nirodha and the "result" of "Paramaananda" (the highest bliss) attained by them through this pilgrimage and about everything else — the Yadavas told everyone else!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 84th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

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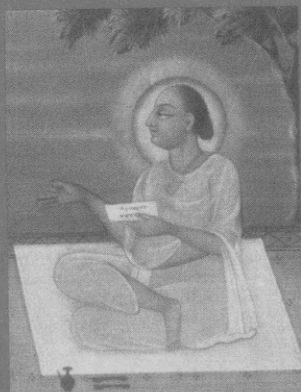
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निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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